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ABSTRACT

This is the first of four instructional volumes designed for the intermediate-advanced student of Egyptian Arabic. The course deals with the language, culture, customs, and traditions of Egypt. The present volume consists of five parts. Part One, "William and Marcia," comprises seven units. Each unit is formed of three parts: conversation, text, and cultural notes. The conversations deal with language and culture. The characters are two Egyptian families and two American families. Part Two, "Cultural Texts," contains 50 texts covering a wide range of topics. All materials in Parts One and Two appear in phonetic transcription, with an almost-idiomatic translation. Part Three is an appendix, including various tables and charts for quick reference. Part Four explains the system of transcription. Part Five is a vocabulary list. (Author/JB)

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A Comprehensive Study Of Egyptian Arabic

Volume One

Conversations Cultural Texts
Sociolinguistic Notes

Second Edition

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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1978

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الإهداء

إلى مصر

مهد الحضارة والمدنيّة

A Study Dedicated To

EGYPT

The Cradle Of Civilization

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the University of Michigan and the United States Office of Education for the support that has made this work possible.

William D. Schorger
Director

INTRODUCTION

This study is designed for the Intermediate-Advanced student of Egyptian Arabic to serve as a course in the language, culture, customs and traditions of Egypt. The study presupposes a knowledge of Egyptian Arabic on the elementary level.

The main emphasis here is on acquainting the American student with the people of Egypt: how they live, act and react on happy and unhappy occasions, how they relate to each other in their daily lives, how they spend their leisure time, etc. Glimpses of the history of Egypt and its role in the evolution of human civilization are other important aspects which the study deals with. The study sheds light on other aspects of Egyptian society as well: the Egyptian personality, craftsmen, folk literature, humor, etc.

The study in particular aims at providing American students with basic information that will facilitate their stay in Egypt. It deals with such topics as renting a furnished apartment, holidays, shopping, medical services, weather, local currency, etc.

A Comprehensive Study of Egyptian Arabic consists of four volumes of which the present study is Volume One.

Volume Two, Proverbs and Metaphoric Expressions, includes 695 Proverbs and 276 Metaphoric Expressions.

Volume Three, A Reference Grammar of Egyptian Arabic: Grammatical and Linguistic Terms in Dictionary Form, contains all the grammatical explanations a student of Egyptian Arabic needs to understand material included in Volumes I, II and IV as well as fulfilling its function as a reference grammar.

Volume Four, Lexicon, includes two parts. Part One lists vocabulary for 34 cultural categories: Egyptian Arabic-English, for example Colors, Education, Fruits, Flowers, Vegetables and Grains, Kinship, Quantity and Numbers, Religion, Weather, etc. Part Two lists them in English-Egyptian Arabic.

The present volume, Volume One, consists of five parts:

PART ONE, WILLIAM AND MARCIA, comprises seven units. Each unit is formed of three parts: 1. Conversation, 2. Text, and 3. Cultural Notes.

The Conversations deal with language and culture in an attempt to cover the most important aspects of life and thought in Egypt. The characters are two Egyptian families and two American families. Conversations 1-5 take place in the U.S.A., whereas Conversations 6 and 7 take place in Cairo, Egypt. The seven texts elaborate upon certain points of interest and importance that occur in the conversations, e.g., Medical Care in Egypt, Higher Education in Egypt, etc. The Cultural Notes are socio-linguistic explanations of linguistic and cultural phrases occurring both in the conversations and the texts.

PART TWO, CULTURAL TEXTS, contains fifty texts covering a wide range of topics. They are self-explanatory in terms of their cultural content.

All materials included in Parts One and Two appear in phonetic transcription, English translation and Arabic script. The translation is almost idiomatic with literal inserts in brackets [ ]. Brackets are also used to clarify the meaning either by adding an English word or phrase to make the sentence idiomatic or by including the translation of an Arabic idiom in the original text for clarification.

A Lexicon of all words occurring in this book is not included in this edition. It is our plan to have such a Lexicon in the third edition. The proposed Lexicon will include in alphabetical order all the vocabulary items occurring in An Introduction to Egyptian Arabic by Ernest T. Abdel-Massih, Center for Near Eastern and North African Studies, The University of Michigan, Ann Arbor, 1975 (Elementary level), as well as all the words contained in the present volume (English-Arabic and Arabic-English). The present edition, however, has a Vocabulary List (see below).

PART THREE is an APPENDIX including various items for quick reference: a map of Egypt, a map of Cairo, currency and weights and measures tables, etc.

PART FOUR, SYSTEM OF TRANSCRIPTION, is a brief discussion of the transcription system used throughout the book.

PART FIVE, VOCABULARY LIST, includes the Lexicon mentioned above, and 20 Word Lists from An Introduction to Egyptian Arabic for the use of those not familiar with the latter.

It is hoped that the present edition will arouse the interest of our colleagues and students and will solicit their responses to assist us in preparing the final edition. We welcome all comments, suggestions, and remarks on content, topics, method, technique, presentation of material, arrangement, approach, and typographical and other errors.

It is our plan to include pictures of the important sights of Egypt in general, and Cairo in particular, in the final edition.

We would like to express our thanks to those who have helped us in the preparation of this edition. We are indebted to the United States Office of Education of the Department of Health, Education and Welfare for the financial support which enabled us to complete this study; to the Center for Near Eastern and North African Studies at the University of Michigan and to its Director, Professor William D. Schorger, for all the help and support extended during the work on the study. Thanks are due to Professor Wallace M. Erwin for giving freely of his time, for his valuable suggestions and his great interest in the study. To Dr. Halim Bishay and Ms. Amy Van Voorhis, who have helped in many ways we owe a special debt of gratitude. Their devotion, conscientiousness, constructive remarks and creativity throughout the work on the study are deeply appreciated. To Ms. Van Voorhis who proofread the entire manuscript, we would like to express our sincere thanks.

Thanks are due to Mrs. Mary Ann Wolf for an excellent job in typing the English and phonetic sections of the study. Her dependability and dedication are deeply appreciated. To Ms. Susan Harris who also helped in the typing of the English and phonetics, we would like to express our gratitude.

In addition, thanks are due to Ms. Sandy Collinson and Ms. Kathleen Wilson for their help with the English typing and to the Arabic typist, Mr. Jamal Eshalabe.

Thanks are also due to Mr. Anthony Wolf for the excellent job he did on the map of Egypt and the map of Cairo.

Ann Arbor, Michigan
October, 1978

Ernest T. Abdel-Massih

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PART ONE

WILLIAM AND MARCIA

iššaxṣiyyaat	CHARACTERS
ilʔamrikaan	*The Americans*
wilyam beekar	*William Baker (a graduate student in History at The University of Michigan)*
marše	*Marcia (his wife)*
žoon	*John (their son; one-and-a-half years old)*

***

idduktooṛ teelor	*Dr. Taylor (Professor of History at the University of Michigan)*
nansi	*Nancy (his wife)*
linda	*Linda (their daughter; a teenager)*
mark	*Mark (their son; a teenager)*

***

*** *** ***

ilmaṣriyyiin	The Egyptians
samiir salaama	Samir Salama (a graduate student in Engineering at the University of Michigan to study there for four years)
layla	Layla (his wife)

***

idduktooṛ nabiil	Dr. Nabil (M.D., at the University of Michigan, Ann Arbor, for a period of six months)
fariida	Farida (his wife)
magdi	Magdy (their son; a fifth grader)

***

il?ustaaz dawuud	Mr. Daoud (a lawyer in Cairo; Dr. Nabil's father)
amaal	Amaal (Daoud's wife)
maahir	Mahir (a lawyer in Cairo; Dr. Nabil's brother)
nadya	Nadya (a pharmacist in Cairo; Dr. Nabil's sister)

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*** *** ***

iddars il?awwal	UNIT ONE*
I.1 muɦadsa	*Conversation*
fi maṭʕam ilgamʕa	*In the University Cafeteria*
wilyam wisamiir	*William and Samir*
samiir - ṣabaaɦ ilxeer .	*Samir - Good morning.*
wilyam - ṣabaaɦ innuur - ahlan wasahlan - ɦaḍritak maṣri ?	*William - Good morning - hello - are you Egyptian?*
samiir - aywa , samiir salaama min ilqaahiṛa - ṭaalib hina fkulliyyit ilhandasa .	*Samir - Yes - [I'm] Samir Salama from Cairo - a student here in the School of Engineering.*
wilyam - ahlan wasahlan - ana wilyam beekar . .	*William - Glad to meet you. I'm William Baker.*
samiir - ahlan wasahlan - ana šuftak biti?ṛa il?ahṛaam iftakaṛtak maṣri . bass inta btitkallim ʕaṛabi kwayyis ?awi .	*Samir - Glad to meet you too. I saw you reading Al-Ahram and I thought you were Egyptian - but you speak Arabic very well!*
wilyam - la? . miš kuwayyis ?awi wala ɦaaga - ana darast ʕaṛabi talat siniin . darast illuɣa ilfuṣɦa sanateen wibaʕdeen darast illahga lmaṣriyya sana . wiʕandi aṣɦaab maṣriyyiin batkallim maʕaahum ʕaṛabi dayman .	*William - No - not at all! I have studied Arabic three years. I studied Classical Arabic for two years, then the Egyptian dialect for one year. I have friends who are Egyptian, and we speak Arabic together all the time.*
samiir - wi?eeh ittaxaṣṣuṣ bitaaʕak ?	*Samir - What is your major? (specialization)*
wilyam - ana fqism ittariix	*William - I am in the history*

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*Cultural notes for Unit One begin on page 21.

badris maʕa dduktooṛ hinri teelor . tiʕṛafu ?		department studying with Prof. Henry Taylor - do you know of him?
samiir - laʔ .	Samir -	No.
wilyam - izzayy ? da ṛaagil mašhuuṛ , ʕaalami . wikamaan biyħibb maṣr ʔawi , huwwa wissitt btaʕtu wiʔawlaadu . lissa ṛagʕiin min maṣr iššahṛ illi faat . ʔaʕadu hnaak sana wibyitkallimu ʕaṛabi kwayyis ʔawi . laazim aʕaṛṛafak ʕaleehum .	William -	How can that be? He's an internationally famous man [who] loves Egypt dearly, he, his wife, and his children. They just returned from Egypt last month, after spending a year there, and they speak Arabic extremely well. I must introduce you to them.
samiir - winta ṛuħt maṣr ?	Samir -	Have you been to Egypt?
wilyam - laʔ . laakin iṣṣeef illi gayy ħaṛuuħ maṣr ana wimṛaati wibni nuʔʕud sana hnaak .	William -	No, but next summer I hope to go to Egypt with my wife and son to spend a year there.
samiir - kuwayyis ʔawi . ana ʕandi aṣħaab maṣriyyiin mawgudiin hina - ʕeela maṣriyya , duktooṛ - ṭabiib - wissitt btaʕtu wibnu - mawgudiin hina limuddit sitt šhuuṛ bass - wiħayirgaʕu fšahṛ abriil in šaaʔ aḷḷaah - laazim aʕaṛṛafak ʕaleehum .	Samir -	Wonderful! I have some Egyptian friends here - an Egyptian family - a medical doctor, his wife and son, who are here for only six months and will return in April. I must introduce you to them.
wilyam - yiħṣallina ššaṛaf .[1]	William -	It will be an honor.[1]
samiir - ṭayyib aadi nimrit tilifooni , iʕmilli tilifoon innihaṛda baʕd ilʕaša in šaaʔ aḷḷaah , akuun ana ittaṣalt bṣaħbi dduktooṛ nabiil wašuuf imta huwwa faaḍi , witfaḍḍal šaṛṛafna[2] inta wissitt btaʕtak , wibnak .	Samir -	Fine. Here is my telephone number, and give me a call tonight after dinner. I'll get in touch with my friend, Dr. Nabil, and find out when he is free. Please come and see us[2] - you, your wife, and your son.

wilyam - mutašakkir giddan . ana kamaan xalliini addiik nimrit tiliifooni - itfaḍḍal . ʔulli , agiblak šaay walla ʔahwa ?	William - Thank you very much. Let me also give you my telephone number - here! Tell me - will you take tea or coffee?
samiir - laʔ . maʕlihš . miš laazim .	Samir - No - don't bother. It's not necessary.
wilyam - laʔ . laazim tišṛab ɦaaga .	William - No, you must drink something.
samiir - ṭayyib . šaay law samaɦt .	Samir - O.K. - tea, if you please.
wilyam - ṭabʕan ʕaawiz sukkaṛ . ʔadd eeh ?	William - Of course you'll have sugar. How much do you want?
samiir - talat maʕaaliʔ law samaɦt .	Samir - Three spoonfuls, please.
wilyam - aah - ilmaṣriyyiin yiɦibbu ššaay sukkaṛ ziyaada . miš kida ?	William - Ah - Egyptians do love tea with plenty of sugar, don't they?
samiir - miš kull ilmaṣriyyiin . ʕandi ssitt btaʕti taaxud maʕlaʔit sukkaṛ waɦda maʕa ššaay .	Samir - Not all of them. My wife takes only one spoonful in her tea.
... ...	... ...
wilyam - itfaḍḍal iššaay .	William - Here's your tea.
samiir - šukṛan .	Samir - Thanks.
wilyam - ʔulli , imta geet gamʕit miššigan ? wizzaay geet ?	William - Tell me, when and how did you come to the University of Michigan?
samiir - ana ṭaalib biʕsa .[3] kunt muʕiid[4] figamʕit ilqaahiṛa limuddit sana . ana mutaxarrig min gamʕit iskindiriyya min qism ilhandasa nnawawiyya - wilbiʕsa btaʕti lmuddit	Samir - I am a student on a government fellowship.[3] I was a teaching assistant[4] at Cairo University for one year, but I graduated from the University of Alexandria in the field of nuclear engineering. The fellowship that

aṛbaʕ siniin ʕašaan aaxud idduktoṛaah .		I have lasts four years so that I can get my Ph.D. degree.
wilyam - wibaʕdeen tirgaʕ tidarris feen ? figamʕit iskindiriyya walla gamʕit ilqaahiṛa ?	William -	And when will you teach after you go home? In the University of Alexandria or Cairo?
samiir - la di wala di . ilbiʕsa btaʕti ʕala gamʕit[5] ʕeen šams - yaʕni ħargaʕ adarris figamʕit ʕeen šams .	Samir -	Neither one. My fellowship is sponsored by[5] Ain Shams University, which means I will go back there to teach.
wilyam - baʔaalak ʔadd eeh hina ?	William -	How long have you been here?
samiir - faṣl diṛaasi waaħid bass .	Samir -	Only one semester.
wilyam - wissitt btaʕtak bitidris ?	William -	Does your wife study, too?
samiir - laʔ . hiyya xarriigit tigaaṛa - min tigaaṛit asyuuṭ , wibaʕd ma xadit bakaloryoos tigaaṛa min gamʕit asyuuṭ- ištaɣalit filbank ilʔahli filqaahiṛa - sana waħda bass , wibaʕdeen itgawwizna wgeena hina ʕala ṭuul . wiħaaliyyan hiyya btištaɣal fibank min ilbunuuk hina .	Samir -	No. She's a graduate of the School of Business [Administration] in Asyut, and after getting her business degree at the University of Asyut, she worked just one year in the National Bank in Cairo, and then we got married and came here right away. Now she's working in a bank here.
wilyam - ʕandak awlaad ?	William -	Do you have any children?
samiir - laʔ . lissa badri . ibnak ʕumṛu ʔadd eeh ?	Samir -	No. It's too soon yet. How old is your son?
wilyam - ʕumṛu sana .	William -	He's one year old.
samiir - ṛabbina yixallih lak .[6] ʔulli - inta btidris tariix maṣr ? walla tariix ilʕaṛab walla tariix iššaṛq ilʔawṣaṭ ?	Samir -	How wonderful![6] But tell me - what kind of history are you studying - Egyptian, Arab, or Middle Eastern [in general]?

wilyam - filwaaqiʕ ana mutaxaṣṣiṣ fittariix ilʔislaami .	William - To tell you the truth, I'm [actually] majoring in Islamic history.
samiir - kuwayyis ʔawi . wiʔeeh illi xallaak titxaṣṣaṣ fittariix ilʔislaami bizzaat ?	Samir - That's great. What caused you to specialize in Islamic history in particular?
wilyam - ilħaʔiiʔa ittariix ilʔislaami ṭabʕan muhimm zayy ma nta ʕaarif . wiʕadad ilʔasadza lmuxtaṣṣiin fiih ʔulayyil . widooṛu filħaḍaaṛa lʔinsaniyya miš maʕṛuuf hina fiʔamriika - aʔṣud mabyihtammuuš biih zayy ma byihtammu bilħaḍaaṛa ṛṛumaniyya aw ilyunaniyya masalan .	William - Well, as you know, Islamic history is very important of course, but the number of professors specializing in it is quite small, so its role in the course of human civilization is not particularly well known here in America. I mean, they don't pay the same attention to it that is given to Roman or Greek civilization, for example.
samiir - di ħaaga mumtaaza . atamannaalak kull tawfiiʔ[7] - ana ʕandi muħaḍra dilwaʔt . alf šukṛ[8] ʕala ššaay . mistanni minnak tilifoon baʕd ilʕaša in šaaʔ aḷḷaah ʕašaan tiʕṛaf imta hatʔaabil idduktooṛ nabiil wiʕeeltu .	Samir - That's excellent. Good luck in it.[7] I have a lecture now. Many thanks[8] for the tea. I'll be waiting for you to call me after dinner, so you can find out when you can meet Dr. Nabil and his family.
wilyam - mutašakkir giddan . wana kamaan hašuuf waʔt ilʔustaaz teelor ilʔanni aħibb innak tiʔablu .	William - Thanks a lot. I'll see when Professor Taylor will have some time free, because I want you to meet him.
samiir - ṭayyib . mutašakkir .	Samir - Fine. Thanks.
wilyam - tiħibb taaxud ilʔahṛaam tiʔṛaah wabʔa axdu minnak baʕdeen ?	William - Would you like to take the Al-Ahram to read [it] and I'll get it from you later?
samiir - mafiiš maaniʕ[9] . ana filħaʔiiʔa baṛuuħ maktabt ilgamʕa kull kaam yoom	Samir - That's fine.[9] In fact, I go regularly every few days

abuṣṣ fil?ahṛaam - a?ṛa l?axbaaṛ ilmaħalliyya wixṣuuṣan ṣafħit ilwafiyyaat[10] li?annaha muhimma ?awi . ilmadaam ħatitbiṣiṭ ?awi lamma tšuuf il?ahṛaam .		to the university library to look at Al-Ahram. I read the local news and in particular the obituary page[10] because it's very important. My wife will be happy to see Al-Ahram.
wilyam - ʕaẓiim . ana muštarik fl?ahṛaam ilgumʕa[11] - biyiwṣalni bintiẓaam wa?daṛ addiih lak bikull suṛuuṛ baʕd ma a?ṛaah .	William	Great. I subscribe to the Friday issue[11] so I get it regularly, and I'll give it to you, with pleasure, as soon as I've read it.
samiir - mutašakkir ?awi - maʕa ssalaama .	Samir -	Thanks a lot. Bye for now.
wilyam - aḷḷaah yisallimak .	William -	So long.

***

الدرس الاول

فى مطعم الجامعه

وليم وسمير

سمير : صباح الخير .

وليم : صباح النور ـ اهلا وسهلا ـ حضرتك مصرى ؟

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وليم : انا في قسم التاريخ بادرس مع الدكتور هنرى تيلور . تعرفه ؟

سمير : لاء .

وليم : ازاى ؟ دا راجل مشهور ، عالمي . وكمان بيحب مصر قوى هو والست بتاعته واولاده . لسه راجعين من مصر الشهر اللى فات قعدوا هناك سنه وبيتكلموا عربي كويس قوى . لازم اعرّفك عليهم .

سمير : وانت رحت مصر ؟

وليم : لاء . لكن الصيف اللى جاي حاروح مصر انا ومراتي وابنى نقعد سنه هناك .

سمير : كويس قوى . انا عندى اصحاب مصريين موجودين هنا - عيله مصريه ، دكتور - طبيب - والست بتاعته وابنه - موجودين هنا لمدة ست شهور بس - وحيرجعوا في شهر ابريل ان شاء الله - لازم اعرفك عليهم .

وليم : يحصل لنا الشرف[1] .

سمير : طيب آدى نمرة تليفونى ، اعمل لى تليفون النهارده بعد العشاء ان شاء الله ، اكون انا اتصلت بصاحبي الدكتور نبيل واشوف امتى هو فاضي ، واتفضل شرفنا[2] انت والست بتاعتك وابنك .

وليم : متشكر جدا ، انا كمان خليني اديك نمرة تليفوني - اتفضل . قول لى اجيب لك شاي ولا قهوه ؟

سمير : لاء . معلش . مش لازم .

وليم : لاء . لازم تشرب حاجه .

سمير : طب . شاي لو سمحت .

وليم : طبعا عاوز سكر . قد ايه ؟

سمير : تلات معالق لو سمحت .

وليم : آه المصريين بيحبوا الشاي سكر زياده . مش كدا ؟

سمير : مش كل المصريين . عندي الست بتاعتي تاخذ معلقة سكر واحده مع الشاي .

....

وليم : اتفضل الشاي .

سمير : شكرا .

وليم : قول لى ، امتى جيت جامعة مشيجان ؟ وازاي جيت ؟

سمير : انا طالب بعثه[3] . كنت معيد[4] في جامعة القاهره لمدة سنه . انا متخرج من جامعة اسكندريه من قسم الهندسه النوويه - والبعثه

بتاعتي لمدة اربع سنين عشان آخذ الدكتوراه .

وليم : وبعدين ترجع تدرّس فين ؟ فى جامعة اسكندريه ولا جامعة القاهره ؟

سمير : لا دى ولا دى . البعثه بتاعتي على جامعة[5] عين شمس - يعني حارجع ادرس فى جامعة عين شمس .

وليم : بقى لك قد ايه هنا ؟

سمير : فصل دراسى واحد بس .

وليم : والست بتاعتك بتدرس ؟

سمير : لأه . هى خريجة تجاره - من تجارة اسيوط ، وبعد ما خدت بكالوريوس تجاره من جامعة اسيوط اشتغلت في البنك الاهلي في القاهره - سنه واحده بس ، وبعدين اتجوزنا وجينا هنا على طول . وحاليا هي بتشتغل فى بنك من البنوك هنا .

وليم : عندك اولاد ؟

سمير : لأه . لسه بدرى . ابنك عمره قد ايه ؟

وليم : عمره سنه .

سمير : ربنا يخليه لك[6] . قول لى - انت بتدرس تاريخ مصر ؟ ولاّ تاريخ العرب ؟ ولاّ تاريخ الشرق الاوسط ؟

وليم : فى الواقع انا متخصص في التاريخ الاسلامى .

سمير : كويس قوى . وايه اللى خلاّك تتخصص فى التاريخ الاسلامي بالذات ؟

وليم : الحقيقه التاريخ الاسلامى طبعا مهم زى ما انت عارف . وعدد الاساتذه المختصين فيه قليل . ودوره فى الحضاره الانسانيه مش معروف هنا فى امريكا - اقصد ما بيهتمّوش بيه زى ما بيهتموا بالحضاره الرومانيه او اليونانيه مثلا .

سمير : دى حاجه ممتازه - اتمنى لك كل توفيق[7] - انا عندي محاضره

دلوقت • الف شكر[8] على الشاى • مستنى منك تليفون بعد العشاء ان شاء الله عشان تعرف امتى حتقابل الدكتور نبيل وعيلته •

وليم : متشكر جدا • وانا كمان حاشوف الاستاذ تيلور لانى احب انك تقابله •

سمير : طيب – متشكر •

وليم : تحب تاخد الاهرام تقراه وابقى آخده منك بعدين ؟

سمير : ما فيش مانع[9] – انا فى الحقيقه باروح مكتبة الجامعه كل كام يوم ابص فى الاهرام – اقرا الاخبار المحليه وخصوصا صفحة الوفيات[10] لانها مهمه قوى • المدام حتنبسط قوى لما تشوف الاهرام •

وليم : عظيم – انا مشترك فى اهرام الجمعه[11] – بيوصلني بانتظام واقدر اديه لك بكل سرور بعد ما اقراه •

سمير : متشكر قوى – مع السلامه •

وليم : الله يسلمك •

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1.2 /ilgaṛaayid ilmaṣriyya/

min ahamm ilfuruu? been gariida maṣriyya zayy il?ahṛam wigariida amrikiyya zayy ilnuyork tayimz huwwa lihtimaam bil?iʕlanaat .

ilgariida lmaṣriyya tarkizha kullu ʕala l?axbaaṛ - yaʕni l?anbaa? ilmaɦalliyya wilʕaalamiyya , filmawḍuʕaat issiyasiyya , wil?igtimaʕiyya , wissaqafiyya , wiṛṛiyaḍiyya .[12] ṣaɦiiɦ il?iʕlanaat muhimma kawasiila lixidmit ilqaaṛi? , illa inn ittarkiiz il?akbaṛ biykuun ʕala l?anbaa? .

ilgaṛaayid il?amrikiyya , ʕala ʕaks kida , bitiddi htimaam kibiir lil?iʕlanaat ittugariyya w?asʕaaṛ ilbeeʕ ilmuxaffaḍa fil?ukazyonaat wil?iʕlaan ʕan muntagaat gidiida . wida bsabab inn ilgaṛaayid il?amrikiyya kullaha bitamtalikha šarikaat aw afṛaad . wiʕalašaan katṛit il?iʕlanaat widdaxl illi byiigi minha lilgariida l?amrikiyya biyaṣil ɦagmaha ila ɦawaali xamsiin ṣafɦa f?ayyaam

EGYPTIAN NEWSPAPERS

One of the most important differences between an Egyptian newspaper, such as Al-Ahram, and an American newspaper, such as the New York Times, is the focus on advertisements.

An Egyptian newspaper is completely dedicated to [centered on] the news, i.e. domestic and international news events concerning political, sociological, cultural, and athletic subjects.[12] Advertising is certainly important as a way of serving the reader, but the central concern is with news [reporting].

American newspapers, on the other hand, are greatly concerned with commercial announcements [such as] the lowering of prices in sales and the display of new products. This concern comes from the fact that all American newspapers are owned by companies or individuals and, therefore, advertisements and the income which comes from them to the [American] newspaper [contributes to the fact] that there are approximately fifty

il?usbuuʕ . wibaʕd ilgaṛaayid ilkibiira zayy ilnuyork tayimz aw ilwašingtun post tilaa?i lʕadad ilwaaɦid biyaṣil ilɦawaali rubʕu miit ṣafɦa yoom ilɦadd . amma lgariida lmaṣriyya faʕadad ṣafaɦatha ɦawaali ṭnaašaṛ ṣafɦa fil?ayyaam ilʕaadiyya wsiṭṭaašaṛ ṣafɦa ta?riiban yoom ilgumʕa[13] illi huwwa yoom il?agaaza l?usbuʕiyya fmaṣr .[14] wfilmunasabaat ilxaṣṣa , zayy ziyaarit ṛa?iis dawla lmaṣr , bituṣdir ilgariida mulɦa?[15] ʕan iddawla di ɦagmu ɦawaali ṭnaašaṛ ṣafɦa . wiʕala fikra lgaṛaayid ilmasriyya lkubṛa kullaha gaṛaayid ṣabaɦiyya .[16]

min ahamm ilɦagaat illi tilfit innaẓaṛ filgaṛaayid ilmaṣriyya hiyya ṣafɦit ilwafiyyaat , widi byihtamm biiha lqaaṛi? ilmaṣri ila ɦadd kbiir giddan . wibilmunasba di aɦibb a?ullukum inn aɣlabiyyit ilmaṣriyyiin biybuṣṣu ʕala ṣafɦit ilwafiyyaat baʕd ma ybuṣṣu ʕala ʕanawiin iṣṣafɦa l?uula . da sababu inn ilwaaɦid ʕaawiz yi?uum biwaagib ilʕazaa? , imma biɦuḍuuṛ ilganaaza aw yibʕat tilliɣṛaaf taʕziya lamma yi?ṛa xabaṛ wafaat waaɦid ?ariibu , aw

pages in a week-day paper and, for some large newspapers such as the New York Times or the Washington Post, [one finds] a single issue can reach almost four hundred pages on a Sunday. [As for] the number of pages in Egyptian papers, on the other hand, is approximately twelve for a daily paper and sixteen pages on Friday,[13] the weekly "day off" in Egypt.[14] On special occasions, such as the visit of a head of state to Egypt, the newspapers will publish a supplement[15] concerning this state, which will consist of about twelve pages. By the way, all important Egyptian newspapers are published in the morning.[16]

One of the noteworthy things about Egyptian papers is the obituary page, which attracts great attention from the [average] Egyptian reader. [May I say with respect to it that] the majority of Egyptians look at this page immediately after glancing at the front page headlines. This is because [the reader] wants to offer the necessary condolences, either by attending the funeral or by sending a telegram of condolence, if he sees there the news of the passing of one of his relatives, ṣadiiqu , aw ʔariib ṣadiiqu , aw zimiil luh fiššuɣl aw ʔariib zimiil min zamaylu .

lamma ilʕeela biymutlaha ħadd , bitunšuṛ xabaṛ ilwafaah maʕa bayaan asmaaʔ wiwaẓaayif ilʔaṛaayib wilʔaṣhaaṛ wiṣilathum bilmutawaffi . yaʕni masalan inn ilmutawaffi huwwa gooz bint ʕamm fulaan ilfulaani lmuhandis maʕa zikr gihat ilʕamal . wiħaaga tanya , miš bass ilʔuṣra hiyya illi btunšuṛ innaʕy , bal bitištarik ilhayʔaat wilʔafṛaad ilmuttaṣiliin bilʔusṛa bišakl min ilʔaškaal[17] filʕazaaʔ binašṛ taʕziyathum filgariida . widi btiẓhaṛ finafs ilʕadad illi fiih innaʕy wimubaašaṛatan baʕd naʕy ilʔusṛa , aw baʕdaha biyoom aw itneen .

filʕaada fizikṛa lʔarbiʕiin[18] - yaʕni baʕd ilwafaah barbiʕiin yoom - bitunšuṛ ilʔusṛa filgariida xabaṛ fiṣafħit ilwafiyyaat ʕan makaan wiwaʔt ilʕazaaʔ bilmunasba di . winafs iššeeʔ biyiħṣal fizzikṛa ssanawiyya . wilgaṛaayid ilmaṣriyya lkubṛa

friends, or a relative of a friend, or one of his colleagues at work, or a relative of one of the latter.

When someone [in Egypt] dies, the family publishes the news item of the death with a list of the names and places of employment of the relatives and in-laws, and their relationship to the deceased. For example, the deceased was the husband of the paternal cousin of so-and-so, the engineer, mentioning his place of work. Another thing [that is noteworthy] is that not only does the family publish an obituary notice, but organizations and individuals connected in some way[17] with the family join in publishing their condolences in the newspaper. This [expression of sympathy] appears in the same issue as the obituary notice, directly after it, or a day or two later.

In general, [at the time of] the Fortieth Day Memorial,[18] [Remembrance] i.e. forty days after the death, the family will publish [again] in the newspaper on the obituary page, a notice concerning the time and place of the ceremony of mourning which will commemorate this occasion. The same bitaṣduṛ kullaha filqaahira laakin bitunšuṛ axbaaṛ ilwafiyyaat lilgumhuṛiyya kullaha .[19]

type of notice appears on the anniversary of the death. The most important Egyptian newspapers are all published [printed; issued] in Cairo, but the obituaries for the whole of the republic are published in them.[19]

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الجرائد المصريه

EGYPTIAN NEWSPAPERS

من اهم الفروق بين جريده مصريه زى الاهرام وجريده امريكيه زى النيويورك تايمز هو الاهتمام بالاعلانات .

الجريده المصريه تركيزها كله على الاخبار – يعنى الانباء المحليه والعالميه فى الموضوعات السياسيه والاجتماعيه والثقافيه والرياضيه[12] . صحيح الاعلانات مهمه كوسيله لخدمة القارئ الا ان التركيز الاكبر بيكون على الانباء .

الجرائد الامريكيه ، على عكس كدا ، بتدي اهتمام كبير للاعلانات التجاريه واسعار البيع المخفضه فى الاوكازيونات والاعلان عن منتجات جديده . ودا بسبب ان الجرائد الامريكيه كلها بتمتلكها شركات او افراد . وعلشان كترة الاعلانات والدخل اللى بيجي منها للجريده الامريكيه بيصل حجمها الى حوالي خمسين صفحه فى ايام الاسبوع . وبعض الجرائد الكبيره زى النيويورك تايمز او الواشنجتون بوست تلاقى العدد الواحد بيوصل لحوالى ربع ميه صفحه يوم الحدّ . اما الجريده المصريه فعدد صفحاتها حوالى اتناشر صفحه فى الايام العاديه وستاشر صفحه تقريبا يوم الجمعه[13] اللى هو يوم الاجازه الاسبوعيه فى مصر[14] . وفى المناسبات الخاصه ، زى زيارة رئيس دوله لمصر بتصدر الجريده ملحق[15] عن الدوله دى حجمه حوالي اتناشر صفحه . وعلى فكره الجرائد المصريه الكبرى كلها جرائد صباحيه[16].

من اهم الحاجات اللى تلفت النظر فى الجرائد المصريه هى صفحة الوفيات ودى بيهتم بيها القارئ المصرى الى حد كبير جدا .

وبالمناسبه دى احب اقول لكم ان اغلبية المصريين بيبعوا على صفحة

الوفيات بعد ما يبصوا على عناوين الصفحه الاولى . دا سببه ان الواحد عاوز يقوم بواجب العزاء ، اما بحضور الجنازه او يبعت تلغراف تعزيه لما يقرا خبر وفاة واحد قريبه او صديقه او قريب صديقه او زميل له في الشغل او قريب زميل من زمايله .

لما العيله بيموت لها حد بتنشر خبر الوفاه مع بيان اسماء ووظايف القرايب والاصهار وصلتهم بالمتوفي . يعني مثلا ان المتوفى هو جوز بنت عم فلان الفلاني المهندس مع ذكر جهة العمل . وحاجه تانيه ، مش بس الاسره هي اللى بتنشر النعي بل بتشترك الهيئات والافراد المتصلين بالاسره بشكل من الاشكال[17] في العزاء بنشر تعزياتهم في الجريده . ودي بتظهر في نفس العدد اللى فيه النعي ومباشره بعد نعي الاسره او بعدها بيوم او اتنين .

في العاده في ذكرى الاربعين[18] - يعني بعد الوفاه باربعين يوم - بتنشر الاسره في الجريده خبر في صفحة الوفيات عن مكان ووقت العزاء بالمناسبه دي . ونفس الشيء بيحصل في الذكرى السنويه . والجرائد المصريه الكبرى بتصدر كلها في القاهره لكن بتنشر اخبار الوفيات للجمهوريه كلها[19].

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I.3 Cultural Notes

1. /yiḥṣallina ššaṛaf/ and /ḥaṣallina ššaṛaf/, *literally* "Honor will befall us," *i.e.* "We'll be delighted." As in English, this phrase indicates that a certain action will please (or has pleased) the recipient very much.

2. /šaṛṛafna/ "Honor us!" An imperative form expressing an invitation for a visit.

3. Students generally come from Egypt to study in the United States under Egyptian government auspices as members of an educational mission, /ṭaalib biʕsa/. Students are alerted to the availability of such missions by advertisements in national newspapers. Applications from qualified candidates, including transcripts of their previous higher educational training, are reviewed by a special division or department of the Ministry of Higher Education. The papers of those selected are forwarded to the Educational and Cultural Office of the Egyptian Embassy in the country where the student will be sent. These papers are used by that office to select the most appropriate institution in that country for the student to attend, in order to receive training in his specialization. The government pays all the transportation costs for the student and his family, as well as a living stipend for them, while they are abroad, based on the number of dependents who accompany him. In general, his institution in Egypt continues his salary in Egyptian currency also while he is preparing his Ph.D. abroad. The opportunity to study abroad is open to all qualified Egyptian candidates, regardless of religion or sex.

4. The hierarchy of academic ranks in Egypt is as follows. The lowest appointment rank is that of the demonstrator, /muʕiid/, who must hold a B.A. or B.S. degree. It is understood that while he holds this rank, he is completing work on his higher degrees. When he receives his M.A.,

he moves up to the rank of assistant lecturer. After completing his Ph.D., he is automatically promoted to the rank of lecturer. In order to be promoted further, his publication record and number of years in an academic appointment are considered before he is moved up the ranks to assistant professor, and then to professor. The rank of assistant professor in Egypt is equivalent to associate professor in the U.S. There is no question of tenure in an academic position in Egypt.

5. In advertising the availability of a new educational mission, the agency or institution for which the student will work upon his return to Egypt is specified.

6. /ṛabbina yixallih lak/ or /ṛabbina yixallihuulak/, literally "May God preserve him for you."
This is a compliment said automatically when children are mentioned in a conversation, either by name, by age, or in any other circumstance.

7. /atamannaalak kull tawfiiʔ/ "I wish you every success." Said to wish someone good luck in undertaking some enterprise.

8. /alf šukr/, literally "A thousand thanks," "Thanks a million." In order to intensify one's gratefulness, the number /alf/, "thousand," is frequently used in Egyptian Arabic.

9. /mafiiš maaniʕ/, literally "There is no objection," "Sure," "That's O.K."

10. See notes 17, 18, 19 below.

11. For information on subscribing to Al-Ahram, write to:

The Egyptian Cultural and Educational Bureau
2200 Kalorama Road, Northwest
Washington, D.C. 20008

12. Whereas an American paper would be divided into separately-

folded sections related to such topics as sports, entertainment, women's interests, etc., Egyptian papers devote regular sections of certain pages to these topics. For example, politically important international and domestic news appears on the front page, less important international news on the second, a feature story on the third page, etc.

Both Egyptian and American papers devote space to editorial opinion and letters to the editor. Perhaps because of the greater orientation of Egyptian society toward people, domestic news stories tend to emphasize the names and titles of those involved, including, for example, police officers, while American journalism plays down these personal details.

13. One of the reasons that the Friday paper in Egypt is larger in size is that literary features are included, such as short stories and poetry, as well as special feature stories on religious topics.

14. Friday is the weekend holiday in Egypt, and resembles an American Saturday and Sunday combined: stores will generally be open, and it is the day for family outings as well as for a visit to the mosque. On Sunday, on the other hand, most large stores, foreign schools, and embassies are closed, but all governmental offices and schools, and even some banks are open. Since regular Egyptian working hours are from eight to two on weekdays, a six-day work week is not particularly onerous.

15. Newspaper supplements such as these generally include, for example, articles on the industrial products, educational system, and agricultural exports of a country. These are written particularly to give background information to Egyptian readers, and are published to coincide with a visit to Egypt by the ruler of the country.

16. Reading a newspaper, or listening to one being read aloud, is a very important part of every male Egyptian's morning

routine. In villages, a literate man reads the news aloud to others at the local coffee shop. The expense of buying a paper every day in Egypt is much higher in relation to the average Egyptian's income than it is in America. in America.

17. The public and private expression of sympathy for the family and friends of the deceased is very important in Egyptian society - not only on the part of close relatives and friends, but even by colleagues and acquaintances of the family member at work or at school. Therefore, it is of paramount importance that everyone learn of a death and details about all the people who have been bereaved by this event. So upon a death the family will publish at its own expense a lengthy obituary notice, listing details of the deceased's life and the name of everyone who is now in mourning for the deceased, and would therefore expect condolences. It is important that this list be as comprehensive as possible, regardless of the cost. There is a definite hierarchy of kinship relationships in the writing of this notice. For example, when a man dies, his relations are listed in the following order: son of ..., husband of ... (but only if the wife works, or is important in her own right), father of ... (sons listed first, then each daughter mentioned as "wife of so-and-so," or, if she is out in the world, her place of employment or school is mentioned. If she is unmarried and not yet in school, she might not be mentioned), brother of ... (brothers listed before sisters), nephew of ... (paternal uncles before maternal uncles; aunts mentioned only if married to someone important or have a special status in their own right), cousin of ... etc. If time and money permit, a picture of the deceased is included.

18. As the first forty days of mourning are drawing to a close, the family may place a second brief notice in the paper,

which mentions the name of the deceased as well as the location and time when the Fortieth Day Wake will be held. Again, if money permits, a picture of the deceased will accompany this notice.

See Text #15 for further details on funeral and mourning customs in Egypt.

19. Obituary announcements are centralized in Egypt by means of a network of provincial correspondents who transmit news of a death to the Cairo office by telephone, at the family's expense.

See samples from the obituary page (pp. 26-27), taken from Al-Ahram newspaper.

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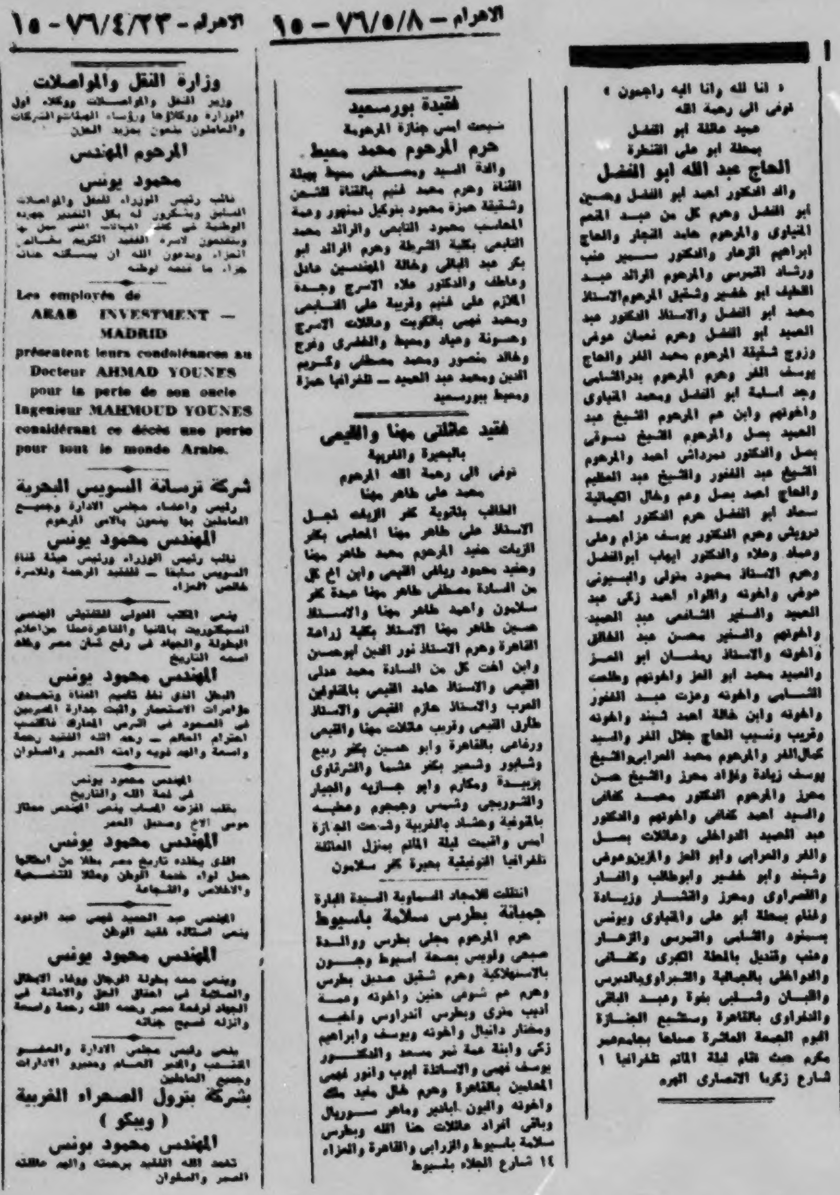


« انا لله وانا اليه راجعون »
توفى الى رحمة الله
عميد عائلة ابو الفضل
بمحلة ابو على القنطرة

الحاج عبد الله ابو الفضل

والد الدكتور احمد ابو الفضل وحسين ابو الفضل وحرم كل من عبد المنعم المنياوى والمرحوم حامد النجار والحاج ابراهيم الزهار والدكتور سمير عنب ورشاد الترسى والمرحوم الرائد عبد اللطيف ابو خضير وشقيق المرحوم الاستاذ محمد ابو الفضل والاستاذ الدكتور عبد الحميد ابو الفضل وحرم نعمان عوض وزوج شقيقة المرحوم محمد الغر والحاج يوسف الغر وحرم المرحوم بدر الشامى وجد اسامة ابو الفضل ومحمد المنياوى واخوتهم وابن عم المرحوم الشيخ عبد الحميد بصل والمرحوم الشيخ دسوقى بصل والدكتور دمرداش احمد والمرحوم الشيخ عبد الغفور والشيخ عبد العظيم والحاج احمد بصل وعم وخال الكيميائية سعاد ابو الفضل حرم الدكتور احمد درويش وحرم الدكتور يوسف عزام وعلى وعماد وعلاء والدكتور ايهاب ابو الفضل وحرم الاستاذ محمود متولى والبسيونى عوض واخوته واللواء احمد زكى عبد الحميد والسفير الشافعى عبد الحميد واخوتهم والسفير محسن عبد الخالق واخوته والاستاذ رمضان ابو العز والعميد محمد ابو العز واخوتهم وطلعت الشامى واخوته وعزت عبد الغفور واخوته وابن خالة احمد شبند واخوته وقريب ونسيب الحاج جلال الغر والسيد كمال الغر والمرحوم محمد العرابى والشيخ يوسف زيادة وفؤاد محرز والشيخ حسن محرز والمرحوم الدكتور محمد كفافى والسيد احمد كفافى واخوتهم والدكتور عبد الحميد الدواخلى وعائلات بصل والغر والعرابى وابو العز والزين وعوض وشبند وابو خضير وابوطالب والفار والقصراوى ومحرز والنشار وزيادة وغنام بمحلة ابو على والمنياوى ويونس بسمنود والشامى والترسى والزهار وعنب وقنديل بالمحلة الكبرى وكفافى والدواخلى بالجمالية والشبراوى والعدرسى والبنان وشلبى بنوة وعبد الباقى والدفراوى بالقاهرة وستشيع الجنازة اليوم الجمعة العاشرة صباحا بجامع عمر مكرم حيث تقام ليلة المأتم تلغرافيا ١ شارع زكريا الانصارى الهرم

الاهرام – ٧٦/٥/٨ – ١٥

فقيدة بورسعيد
شيعت امس جنازة المرحومة
حرم المرحوم محمد محيط

والدة السيد ومصطفى محيط بهيئة القناة وحرم محمد غنيم بالقناة للشحن وشقيقة حمزة محمود بتوكيل دمنهور وعمة المحاسب محمود التابعى والرائد محمد التابعى بكلية الشرطة وحرم الرائد ابو بكر عبد الباقى وخالة المهندسين عادل وعاطف والدكتور علاء الاسرج وجدة الملازم على غنيم وقريبة على التابعى ومحمد فهمى بالكويت وعائلات الاسرج وحسونة وعياد ومحيط والخضرى وفرج وخالد منصور ومحمد مصطفى وكريم الدين ومحمد عبد الحميد – تلغرافيا حمزة ومحيط ببورسعيد

فقيد عائلتى مهنا والقيعى
بالبحيرة والغربية
توفى الى رحمة الله المرحوم
محمد على طاهر مهنا

الطالب بثانوية كفر الزيات نجل الاستاذ على طاهر مهنا المعلمى بكفر الزيات حفيد المرحوم محمد طاهر مهنا وحفيد محمود رياض القيعى وابن اخ كل من السادة مصطفى طاهر مهنا عمدة كفر سلامون واحمد طاهر مهنا والاستاذ حسين طاهر مهنا الاستاذ بكلية زراعة القاهرة وحرم الاستاذ نور الدين ابوحسين وابن اخت كل من السادة محمد عدلى القيعى والاستاذ حامد القيعى بالمقاولين العرب والاستاذ حازم القيعى والاستاذ طارق القيعى وقريب عائلات مهنا والقيعى ورفاعى بالقاهرة وابو حسين بكفر ربيع وشابور وشمير بكفر عشما والشرقاوى بزبيدة ومكارم وابو جازيه والجيار والشوربجى وشمس وججوم وعطيه بالمنوفية وعشلد بالغربية وشيعت الجنازة امس واقيمت ليلة المأتم بمنزل العائلة تلغرافيا التوفيقية بحيرة كفر سلامون

انتقلت للامجاد السماوية السيدة البارة
جميانة بطرس سلامة باسيوط

حرم المرحوم مجلى بطرس ووالدة صبحى ولويس بصحة اسيوط وجون بالاستهلاكية وحرم شقيق صديق بطرس وحرم عم شوقى حنين واخوته وعمة اديب مترى وبطرس اندراوس واخيه ومختار دانيال واخوته ويوسف وابراهيم زكى وابنة عمة نمر مسعد والدكتور يوسف فهمى والاساتذة ايوب وانور فهمى المحامين بالقاهرة وحرم خال مجيد ملك واخوته والبون ابادير وماهر سوريال وباقى افراد عائلات حنا الله وبطرس سلامة باسيوط والزرابى والقاهرة والعزاء ١٤ شارع الجلاء باسيوط

الاهرام - ٧٦/٤/٢٣ - ١٥

وزارة النقل والمواصلات

وزير النقل والمواصلات ووكلاء اول الوزارة ووكلاؤها ورؤساء الهيئات والشركات والعاملون ينعون بمزيد الحزن

المرحوم المهندس
محمود يونس

نائب رئيس الوزراء للنقل والمواصلات السابق ويشكرون له بكل التقدير جهوده الوطنية فى كافة المجالات التى عمل بها ويتقدمون لاسرة الفقيد الكريم بخالص العزاء ويدعون الله ان يسكنه جنات جزاء ما قدمه لوطنه

◆

Les employés de
ARAB INVESTMENT — MADRID
présentent leurs condoléances au
Docteur AHMAD YOUNES
pour la perte de son oncle
Ingenieur MAHMOUD YOUNES
considérant ce décès une perte
pour tout le monde Arabe.

◆

شركة ترسانة السويس البحرية

رئيس واعضاء مجلس الادارة وجميع العاملين بها ينعون بالاسى المرحوم

المهندس محمود يونس

نائب رئيس الوزراء ورئيس هيئة قناة السويس سابقا – للفقيد الرحمة وللاسرة خالص العزاء

◆

ينعى المكتب الدولى للتفتيش الهندسى انسبكتوريت بالمانيا والقاهرة علما من اعلام البطولة والجهاد فى رفع شأن مصر وخلد اسمه التاريخ

المهندس محمود يونس

البطل الذى نفذ تأميم القناة وتحدى مؤامرات الاستعمار واثبت جدارة المصريين فى الصمود فى الدرس المعارك فاكتسب احترام العالم – رحم الله الفقيد رحمة واسعة والهم ذويه وامته الصبر والسلوان

◆

المهندس محمود يونس
فى ذمة الله والتاريخ

بقلب افزعه المصاب ينعى المهندس مختار موسى الاخ وصديق العمر

المهندس محمود يونس

الذى يخلده تاريخ مصر بطلا من ابطالها حمل لواء خدمة الوطن ومثلا للتضحية والاخلاص والشجاعة

◆

المهندس عبد الحميد فهمى عبد الودود ينعى استاذه فقيد الوطن

المهندس محمود يونس

وينعى معه بطولة الرجال ووفاء الابطال والصلابة فى احقاق الحق والامانة فى الجهاد لرفعة مصر رحمه الله رحمة واسعة وانزله فسيح جناته

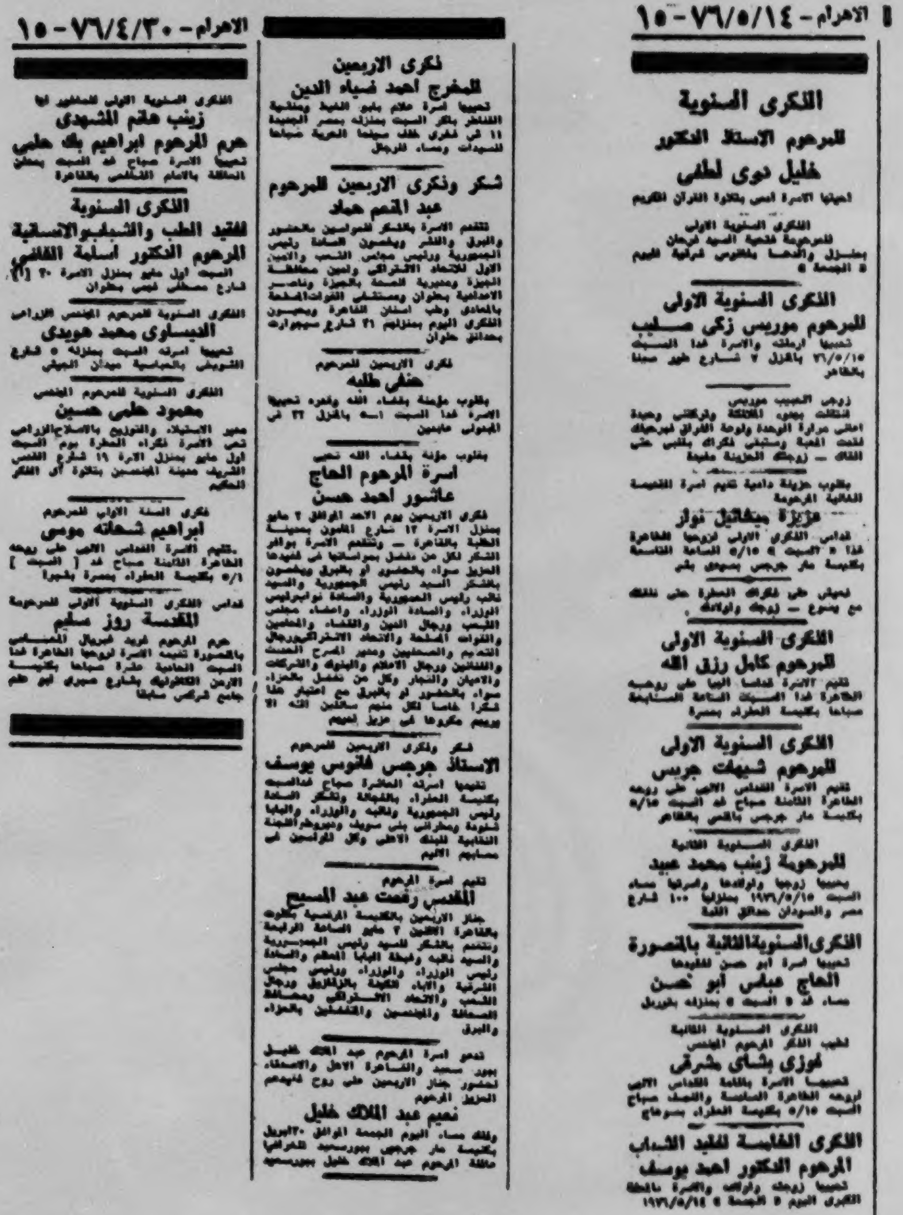
◆

ينعى رئيس مجلس الادارة والعضو المنتدب والمدير العام ومديرو الادارات وجميع العاملين

بشركة بترول الصحراء الغربية
(ويبكو)
المهندس محمود يونس

تغمد الله الفقيد برحمته والهم عائلته الصبر والسلوان

Sample obituary notices taken from Al-Ahram newspaper (May, 1976)



الاهرام - ١٤/٥/٧٦ - ١٥

الذكرى السنوية
للمرحوم الاستاذ الدكتور
خليل دوى لطفى

الذكرى السنوية الاولى
للمرحوم موريس زكى صليب

عزيزة ميخائيل نوار

الذكرى السنوية الاولى
للمرحوم كامل رزق الله

الذكرى السنوية الاولى
للمرحوم شيهت جريس

للمرحومة زينب محمد عبيد

الذكرى السنوية الثانية بالمنصورة
الحاج عباس ابو حسن

فوزى بشاى مشرقى

الذكرى الخامسة للفقيد الشاب
المرحوم الدكتور احمد يوسف

ذكرى الاربعين
للمخرج احمد ضياء الدين

شكر وذكرى الاربعين للمرحوم
عبد المنعم حماد

حنفى طلبه

اسرة المرحوم الحاج
عاشور احمد حسن

الاستاذ جرجس فلتوس يوسف

المقدس رفعت عبد المسيح

نعيم عبد الملاك خليل

الاهرام - ٣٠/٤/٧٦ - ١٥

زينب هانم المشهدى
حرم المرحوم ابراهيم بك حلمى

الذكرى السنوية
لفقيد الطب والشباب والانسانية
المرحوم الدكتور اسامة القاضى

الديساوى محمد هويدى

محمود حلمى حسين

ابراهيم شحاته موسى

المقدسة روز سليم

Sample obituary notices taken from Al-Ahram newspaper (May, 1976)

	iddars ittaani	UNIT TWO*
II.1	muħadsa	Conversation
	mukalma tiliifoniyya	A Telephone Conversation
	samiir winabiil	Samir and Nabil

samiir - allo - nabiil ? misaaʔ ilxeer .	Samir - Hello! Nabil? Good evening.
nabiil - ahlan - misaaʔ innuuṛ . eeh axbaṛkum ?	Nabil - Hello - good evening. How are you?
samiir - xeer ilħamdu lillaah .[1] wintu zzayyukum ?	Samir - Fine,[1] and you?
nabiil - ilħamdu lillaah . kull ħaaga kwayyisa .	Nabil - Just fine. Everything's fine.
samiir - magdi ʕaamil eeh filmadrasa ?	Samir - How's Magdy doing in school?
nabiil - waḷḷaahi[2] mabṣuuṭ , ṭabʕan inta ʕaarif niẓaam ittaʕliim fi amerika muxtalif ʕan maṣr , mafiiš ilʔimtiħanaat illi fʔaaxir kull sana , witaʔriiban mabyidduhumš wagibaat kitiira zayy maṣr . ittilmiiz illi zayy magdi fsana xamsa yidduulu wagibaat kull yoom[3] fimaṣr . hina ʔulayyil ʔawi lamma ttilmiiz yikuun ʕandu wagibaat yiʕmilha filbeet .	Nabil - *Very well [he's indeed very happy], by God.*[2] *Of course, as you well know, the education system in America is different from [that] in Egypt. There are not [big] exams at the end of the year, and they [the students] are given almost no homework, unlike Egypt. Students like Magdy in the fifth grade in Egypt are given homework assignments every day,*[3] *[but] here it's very rare when a student brings home work to do.*

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*Cultural Notes for Unit Two begin on page 46.

samiir - yasalaam ! da nẓaam ɣariib . wil?awlaad hina byitʕallimu kwayyis ʕala kida walla eeh ?	*Samir - My goodness! That's a strange system. Can the children learn well [with the system] here?*
nabiil - aah - biyʕallimuuhum kuwayyis - bass illi ʕaawiz a?uulu inn niẓaam ittaʕliim hina muxtalif ʕan maṣr . mas?alit ilwagibaat di ħaaga miš muhimma finẓaam ittaʕliim il?amrikaani . bass ħaaga kwayyisa hina masalan - il?awlaad wilbanaat fisinn aṛbaʕṭaašaṛ sana masalan biyʕallimuuhum ilkitaaba ʕala l?aala lkatba hina filmadaaris kaguz? min diṛasithum . di ħaaga asasiyya hina . matli?ahaaš bitiddarris fimaṣr illa filmadaaris ittugariyya bass .	*Nabil - Well - yes. They do learn all right, but I'd like to say that the educational system here is different from Egypt. The homework problem is insignificant here. More important, boys and girls who are fourteen years old, for example, learn typing here in the schools as a part of their curriculum. This is a very basic thing here. You don't find it taught in Egypt, except in commercial schools.*
samiir - aah - ilħa?ii?a lkitaaba ʕala l?aala lkatba muhimma giddan . ana maʕṛafš aktib ʕala l?aala lkatba la ʕaṛabi wala ngiliizi . widilwa?ti ʕandi baħs[4] baʕmilu wlaazim a?addimu lil?ustaaz maktuub ʕala l?aala lkatba wlaazim al?a ħadd yiktibhuuli .	*Samir - Ah. It's true that [knowing how to] type is very important. I don't know how to type either Arabic or English, and now I have a term paper[4] I'm doing which I must turn in to the professor in a typewritten form, so I have to get someone to type it for me.*
nabiil - il?abħaas di illi ṭṭalaba byiʕmiluuha hina filgamʕa di ħaaga kwayyisa giddan . tiktib baħs ʕan	*Nabil - These [short] research papers which you are required to do here in this university are something very good. You write a*

nu?ţa aw mawḍuuʕ ʕilmi wlaazim ţabʕan ti?ŗaalu kutub wimaqalaat wimaŗaagiʕ , di ħaaga kwayyisa xaaliş . makanitš šayʕa ?awi ʕandina finz̧aam ittaʕliim fimaşr , laakin dilwa?ti bada?it ilkulliyyaat wilmaʕaahid ilmaşriyya tuţlub min ţalabit illiisans wilbakaloryoos innuhum yi?addimu abħaas biššakl da . ţabʕan ţalabit iddiŗasaat ilʕulya fmaşr biyiʕmilu abħaas bistimŗaaŗ wibiy?addimuuha lil?asadza lmušrifiin ʕala drasithum . bass xalliini a?ullak ħaaga , niz̧aam ittaʕliim fi?amerika biyʕawwid iţţaalib ʕala ktaabit il?abħaas di min şuyŗu - yaʕni miš lamma yudxul ilgamʕa bass aw fiddiŗasaat ilʕulya . magdi ʕamal baħs kwayyis ?awi . ilmudarris bitaaʕu ţalab minnu yiʕmil baħs ʕan issadd ilʕaali ʕašaan faşlu yistafiid minnu wiţţaŗŗ yi?ŗaalu fdayrit ilmaʕaarif ilbiŗiţaniyya wkaan maʕaana kutub winašaŗaat wimagallaat kunna gaybinha mʕaana min maktab issiyaaħa lmaşri finyuyoŗk ,[5] ilwaaqiʕ innaha kutub mumtaaza ,

paper about a [certain] point or scientific subject for which you must read, of course, [lots of] books and articles and references. This is very good. It hasn't been very common in our system in Egypt, but nowadays, the colleges and institutes are requiring students in both the B.A. and the B.S. [programs] to submit research papers like this. Of course, students for higher degrees [in advanced studies] in Egypt are continually doing these kinds of research papers and presenting them to the professor who supervises their studies.

But, I can say that the student is encouraged by the American system to develop the habit of producing research papers from his youth - not just [after] he enters the university or [takes up] advanced studies.

Magdy has done good research [already]. His teacher asked him to do a paper about the High Dam so his class could benefit from it.

He had to read about it in the *Encyclopedia Brittannica* and other books, publications, and magazines which we got from the Egyptian Office of Tourism in New York.[5] They were really excellent! They contain valuable information, excellent color pictures which really do our country justice and are written in several languages. Magdy really

wikwayyisa giddan , fiiha maʕlumaat qayyima , wiṣuwaṛ mumtaaza bilʔalwaan , wimušarrifa ibaladna , wimaktuuba bʕiddit luɣaat . magdi istafaad giddan min ṭaṛiiʔit ilbaħs ilʕilmi .		*benefitted a great deal from [in the course of] this method of research.*
samiir - ʕala fikra , innihaṛda ʔabilt ṭaalib amrikaani ismu wilyam beekar biyitkallim ʕaṛabi kwayyis ʔawi . iddaani guṛnaal ilʔahṛaam , ʔaʕatt itsalleet fiih šiwayya .	*Samir* -	*By the way, I met an American student [today] named William Baker, who speaks Arabic beautifully. He gave me [his] Al-Ahram and I have been sitting browsing through it a little [being entertained by it].*
nabiil - bitaaʕ yoom eeh ?	*Nabil* -	*What day [paper] is it?*
samiir - ilgumʕa illi faatit .	*Samir* -	*Last Friday.*
nabiil - yasalaam ! kwayyis xaaliṣ . wiʔeeh axbaaṛ maṣr ?	*Nabil* -	*Fantastic! Very good. What's the news [of Egypt]?*
samiir - axbaaṛ kitiira kwayyisa lħaʔiiʔa . istanna lamma agiib ilʔahṛaam ... yasiidi , ilgamiʕaat ʕamalit waẓiifa gdiida , waẓiifit mudarris musaaʕid ,[6] ittaʕyiin fiiha bilmažisteer . widi ħaaga lħaʔiiʔa kwayyisa ʔawi .	*Samir* -	*Really, there's lots of good news. Wait, let me get the paper ... [sir], the universities have created a new [academic] position, that of assistant lecturer,[6] for those who have an M.A. degree. This is a very good thing, really.*
nabiil - aah , di ħaaga kwayyisa ʔawi ʔawi . wiʔeeh taani ?	*Nabil* -	*Yes, [you're right]! This is a very good thing. What else?*
samiir - fiih xabaṛ ħayibṣiṭak ʔawi biʕtibaaṛak zamalkaawi .[7] yasiidi izzamaalik ɣilib ilʔahli talaata - itneen fiʔaaxir matš .	*Samir* -	*Here's a piece of news that will make you happy, since you consider yourself a Zamalik fan.[7] Zamalik beat Ahli three to two in the latest game.*

nabiil - ya ?axi ţabʕan ! di ɦaaga miš ʕayza kalaam . fil?aaxir matš , wifilmatš illi gayy , widayman . eeh taani ?	*Nabil* - *Of course! It goes without saying . In [either] the latest game or the next game ... or anytime! Anything else?*
samiir - ?ubuul ilgamiʕaat ibtada . tiʕŗaf inn gamʕit il?azhaŗ hati?bal talaţţaašaŗ alf ţaalib issana di !	*Samir* - *University admissions have begun. Did you know that Al-Azhar will admit thirteen thousand students this year !*
nabiil - yasalaam ! šuuf ya axi ʕadad iţţalaba fittaʕliim ilʕaali biyziid ?add eeh kull sana ![8] muškila kbiira !	*Nabil* - *Gracious! See how much the number of students in higher education is increasing every year![8] It's a terrific problem!*
samiir - bass ilɦa?ii?a wizaaŗit ittaʕliim ilʕaali bitɦaawil bikull guhdaha tiɦill ilmuškila di .	*Samir* - *But really, the Ministry of Higher Education is trying hard to solve this problem.*
nabiil - wi?eeh taani yasiidi ?	*Nabil* - *What else is there?*
samiir - fiih şafɦiteen biɦalhum ʕan ɦaŗakit iʕaaŗit ilmudarrisiin lil?aqţaaŗ ilʕaŗabiyya[9] wibaʕdeen zayy ma nta ʕaarif başşeet fişafɦit ilwafiyyaat bass mal?itš ɦadd aʕŗafu .	*Samir* - *There are two full pages about the sending [lending] of teachers to [other] Arab regions.[9] And, as you can well imagine, I looked at the obituary page, but I didn't find anyone [there] I know.*
nabiil - wiɦyaat abuuk[10] yasamiir ib?a ddiini ilʕadad da a?ŗaah .	*Nabil* - *[Please][10] [good Samir] give me that issue so I can read it.*
samiir - ʕala fikra , ana kallimtak maxşuuş ʕašaan tiigu titʕaššu mʕaana yoom issabt wit?ablu ţţaalib il?amrikaani da huwwa wissitt btaʕtu .	*Samir* - *Oh, by the way, I called you primarily to invite you to dinner [with us] on Saturday. You can meet [both] this American student and his wife.*

nabiil - ya siidi mutašakkiriin , bass wiħyaat abuuk yasamiir mataxalliiš layla titʕib nafsaha zayy kull maṛṛa .[11] ya axi intu bitiʕmilu alf ħaaga .[12]	*Nabil - Thanks for the invitation, but don't let Layla go to so much trouble.[11] Usually you make a thousand things.[12]*
samiir - ya siidi kullu faḍlit xeerak[13] - mafiiš taʕab wala ħaaga ya duktooṛ nabiil - matiigu illeela šwayya iza makuntuuš mašɣuliin ?	*Samir - It's nothing compared to what you have done[13] for us, Dr. Nabil. Why don't you come by for a while this evening, if you are not busy?*
nabiil - alf šukṛ . waḷḷaahi maʔdaṛ liʔanni laazim aʔṛa šwayya . wibaʕdeen ʕandi šwayyit gawabaat ʕaawiz aktibhum limaṣr .	*Nabil - [No], thanks. I have to read a bit, and then I have some letters I want to write to Egypt.*
samiir - ṭayyib matxalli fariida tiigi tishaṛ maʕa layla šwayya .	*Samir - Fine, but then let Farida come visit a bit with Layla.*
nabiil - maftikirš . ma nta ʕaarif , iddunya leel wana maħibbiš innaha tuxṛug liwaħdaha billeel , inta faakir innak fimaṣr , law kaan fimaṣr kaan maʕlihš bikull suṛuuṛ .[14]	*Nabil - Thanks, anyway, but you know nighttime here! I don't like her to go out alone at night. You must be thinking of Egypt! If we were there, it would be fine [she'd come with pleasure].[14]*
samiir - ṭayyib ya siidi , sallim ʕala fariida wmagdi , winšufkum yoom issabt in šaaʔ aḷḷaah . ħatinbiṣiṭ ʔawi min iṭṭaalib ilʔamrikaani da .	*Samir - That's all right. Give my greetings to Farida and Magdy. We'll see you all on Saturday. You'll like this American student, I'm sure.*
nabiil - ṭayyib tiṣbaħ ʕala xeer ,[15] sallim ʕala layla .	*Nabil - Fine [sleep well],[15] give my best to Layla.*
samiir - winta min ahl ilxeer - maʕa ssalaama .	*Samir - And you too sleep well , bye.*
nabiil - aḷḷaah yisallimak .	*Nabil - Bye.*

* * *

الدرس التاني

مكالمه تليفونيه

سمير ونبيل

سمير – آلو – نبيل ؟ مساء الخير .

نبيل – اهلا – مساء النور . ايه اخباركم ؟

سمير – خير الحمد لله[1] . وانتم ازيكم ؟

نبيل – الحمد لله . كل حاجه كويسه .

سمير – مجدى عامل ايه فى المدرسه ؟

نبيل – والله[2] مبسوط ، طبعا انت عارف نظام التعليم في امريكا مختلف عن مصر ، ما فيش الامتحانات اللى فى آخر كل سنه ،وتقريبا ما بيدّوهمش واجبات كتيره زى مصر . التلميذ اللى زى مجدى في سنه خامسه بيدوا له واجبات كل يوم[3] في مصر ، هنا قليّل قوى لما التلميذ يكون عنده واجبات يعملها فى البيت .

سمير – يا سلام ! دا نظام غريب . والاولاد هنا بيتعلموا كويس على كدا ولاّ ايه ؟

نبيل – آه – بيعلموهم كويس – بس اللى عاوز اقوله ان نظام التعليم هنا مختلف عن مصر . مسألة الواجبات دى حاجه مش مهمه في نظام التعليم الامريكانى . بس حاجه كويسه هنا مثلا – الاولاد والبنات فى سن اربعتاشر سنه مثلا بيعلموهم الكتابه على الآله الكاتبه هنا فى المدارس كجزء من دراستهم . دى حاجه اساسيه هنا . ما تلقهاش بتدّرس فى مصر الا فى المدارس التجاريه

بس .

سمير – آه – الحقيقه الكتابه على الآله الكاتبه مهمه جدا . انا ما اعرفش اكتب على الآله الكاتبه لا عربي ولا انجليزي . ودلوقت عندي بحث[4] باعمله ولازم اقدمه للاستاذ مكتوب على الآله الكاتبه ولازم الاقي حد يكتبه لي .

نبيل – الابحاث دي اللي الطلبه بيعملوها هنا في الجامعه دي حاجه كويسه جدا . تكتب بحث عن نقطه او موضوع علمي ولازم طبعا تقراله كتب ومقالات ومراجع ، دي حاجه كويسه خالص . ماكانتش شايعه قوي عندنا في نظام التعليم في مصر ، لكن دلوقت بدأت الكليات والمعاهد المصريه تطلب من طلبة الليسانس والبكالوريوس انهم يقدموا ابحاث بالشكل دا . طبعا طلبة الدراسات العليا في مصر بيعملوا ابحاث باستمرار وبيقدموها للاساتذه المشرفين على دراستهم . بس خلّيني اقول لك حاجه نظام التعليم في امريكا بيعوّد الطالب على كتابة الابحاث دي من صغره – يعني مش لما يدخل الجامعه بس او في الدراسات العليا . مجدي عمل بحث كويس قوي . المدرس بتاعه طلب منه يعمل بحث عن السد العالي عشان فطله بيستفيد منه . واضطر يقراله في دايرة المعارف البريطانيه وكان معانا كتب ونشرات ومجلات كنا جايبينها معانا من مكتب السياحه المصري في نيويورك[5] ، الواقع انها كتب ممتازه وكويسه جدا فيها معلومات قيمه ، وصور ممتازه بالألوان ومشرّفه لبلدنا ، ومكتوبه بعدّة لغات . مجدي استفاد جدا من طريقة البحث العلمي .

سمير – على فكره ، النهارده قابلت طالب امريكاني اسمه وليم بيكر بيتكلم عربي كويس قوي . اداني جرنال الاهرام . قعدت اتسلّيت

فيه شويّة .

نبيل – بتاع يوم ايه ؟

سمير – الجمعه اللى فاتت .

نبيل – يا سلام ! كويس خالص . وايه اخبار مصر ؟

سمير – اخبار كتيره كويسه الحقيقه . استنى لما اجيب الاهرام .... يا سيدى الجامعات عملت وظيفه جديده ، وظيفة مدرس مساعد[6] التعيين فيها بالماجستير . ودى حاجه الحقيقه كويسه قوى .

نبيل – آه ، دى حاجه كويسه قوى قوى . وايه تانى ؟

سمير – فيه خبر حيبسطك قوى باعتبارك زملكاوى[7] . يا سيدى الزمالك غلب الاهلى تلاته – اتنين فى آخر ماتش .

نبيل – يا اخى طبعا ! دى حاجه مش عايزه كلام . فى آخر ماتش وفى الماتش اللى جاى ودايما . ايه تانى ؟

سمير – قبول الجامعات ابتدا . تعرف ان جامعة الازهر حتقبل ١٢ الف طالب السنه دى !

نبيل – يا سلام ! شوف يا أخى عدد الطلبه فى التعليم العالى بيزيد قد ايه كل سنه[8] ! مشكله كبيره !

سمير – بس الحقيقه وزارة التعليم العالى بتحاول بكل جهدها انها تحل المشكله دى .

نبيل – وايه تانى يا سيدى ؟

سمير – فيه صفحتين بحالهم عن حركة اعارة المدرسين للاقطار العربيه[9] وبعدين زى ما انت عارف بصيت فى صفحة الوفيات بس ما لقيتش حد اعرفه .

نبيل – وحياة ابوك[10] يا سمير ابقى اديني العدد دا اقراه .

سمير – على فكره انا كلمتك مخصوص عشان تيجوا تتعشوا معانا يوم السبت

وتقابلوا الطالب الامريكانى دا هو والست بتاعته .

نبيل - يا سيدى متشكرين بس وحياة ابوك يا سمير متخليش ليلى تتعب نفسها زى كل مره[11] . يا اخى انتم بتعملوا الف حاجه[12].

سمير - يا سيدى كله فضلة خيرك[13] - ما فيش تعب ولا حاجه يا دكتور نبيل - ما تيجوا الليله شويه اذا ما كنتوش مشغولين .

نبيل - الف شكر . والله ما اقدر لانى لازم اقرا شويه - وبعدين عندى شوية جوابات عاوز اكتبهم لمصر .

سمير - طيب ما تخلى فريده تيجى تسهر مع ليلى شويه .

نبيل - ما افتكرش . ما انت عارف ، الدنيا ليل وانا ما احبش انها تخرج لوحدها بالليل ، انت فاكر انك فى مصر ، لو كان فى مصر كان معلهش بكل سرور[14].

سمير - طيب يا سيدى ، سلّم على فريده ومجدى ونشوفكم يوم السبت ان شاء الله . حتنبسط قوى من الطالب الامريكانى دا .

نبيل - طيب تصبح على خير[15]، سلم على ليلى .

سمير - وانت من اهل الخير - مع السلامه .

نبيل - الله يسلمك .

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II.2 /ittaʕliim ilʕaali fmaṣr/	HIGHER EDUCATION IN EGYPT
ʕadad iṭṭalaba sawaa? filkulliyyaat ilgaamiʕiyya aw ilmaʕaahid ilʕulya - illi ttaʕliim fiiha maggaani fgamiiʕ maṛaɦlu zayy mahu fittaʕliim ilʕaam - biyizdaad sana baʕd sana . wida biysabbib muškila bitɦaawil wizaaṛit ittaʕliim ilʕaali - illi btišrif ʕala lkulliyyaat wilmaʕaahid ilʕulya - innaha tiwgid ɦall liiha , wibtiʕmil guhuud kibiira liltawfiir il?asadza , wi?inšaa? mabaani wkulliyyaat gidiida .	*The number of students in the universities and institutes of higher education [in Egypt] - where [public] education is free as it is [free] at all levels - is increasing every year. This is creating a problem which the Ministry of Higher Education - which supervises all the colleges and institutes - is seeking to solve. It is exerting every effort [all efforts] to provide [enough] professors and to construct new buildings and found new colleges.*
kull sana lwizaaṛa btibʕat biʕsaat wibtiddi agazaat diṛasiyya[16] lilmuʕidiin filkulliyyaat wilmaʕaahid ilʕulya ʕašaan yikammilu lidduktoṛaah filxaarig - yaʕni filbilaad ilmašhuuṛa bittaxaṣṣuṣaat illi lgamiʕaat wilmaʕaahid ilʕulya lmaṣriyya miɦtagalha. fafiih biʕsaat liʕadad min idduwal il?uṛuppiyya zayy faransa wingiltira bil?iḍaafa ila amerika wkanada .	*Every year the Ministry sends students abroad [on educational missions] and grants leaves of absence[16] [from their studies and work] to teaching fellows in the colleges and institutes of higher education, so that they can complete their doctoral studies abroad. [In particular] they go to countries which are well-known for the specializations which Egyptian universities and institutes have need of. So, there are [Egyptian] educational missions in a number of European countries, such as France and*

siyaasit irsaal biʕsaat liʔamerika biʔaʕdaad mutazayda badaʔit baʕd ilħaṛb ilʕaalamiyya ittanya . wilbiʕsaat wilʔagazaat iddirasiyya fiʔamerika muʕẓamha filhandasa wizziṛaaʕa laakin da mabyimnaʕš inn fiih ʕadad min aʕḍaaʔ ilbiʕsaat wilʔagazaat iddirasiyya byidrisu taxaṣṣuṣaat muxtalifa zayy iṭṭibb wittarbiya wilmuħasba wiʔdaaṛit ilʔaʕmaal wilfanaadiq wiɣerha .

widilwaʔt aʕḍaaʔ ilbiʕsaat biyaxdu murattabathum fimaṣr asnaaʔ ilfatṛa illi byiʔḍuuha filbiʕsa bilʔiḍaafa ila inn ilħukuuma lmaṣriyya btidfaʕluhum murattabathum fiʔamerika wmaṣariif iddiṛaasa wilʕilaag wittaʔmiin iṭṭibbi (iṣṣiħħi) wiʕalaawa lilkutub wilmalaabis . wimin ħaʔʔ ʕuḍw ilbiʕsa innu yirgaʕ lilwaṭan ʕala nafaqit ilħukuuma fiʔagaaza maṛṛa asnaaʔ fatṛit ilbiʕsa . wiwaẓayifhum bitkuun maħfuẓalhum filgamiʕaat wilmaʕaahid ilʕulya illi biʕsathum bititbaʕha liɣaayit

England in addition to the U.S. and Canada.

The policy of sending [Egyptian] educational missions to America in increasing numbers began [to be implemented] after World War II. Most of [the students] on mission assignments or study leaves in America are [studying] engineering and agriculture, but that does not exclude [from the missions] a number of members who pursue studies in a variety of specializations [or majors], such as medicine, education, accounting and business administration, hotel management, etc.

At the present time, members of study delegations receive their regular salaries in Egypt during the period of time they spend [abroad] on the mission, in addition to the Egyptian government's paying them a salary in America, and [in addition to] tuition, health care and insurance fees, and [special] allowances for books and clothes. Each student member of such a study mission also has the right to return home at government expense for one vacation break during his fellowship period. During this same

ma yintihu min diṛasithum filxaarig .	*period, the student's job will be kept open for him at the university or institute which has sent him on the mission until he finishes his studies abroad.*
kull ilguhuud illi tkallimna ʕanha di baṛḍu maʔidritš tiħill ilmuškila ħall kaamil maṛḍi zayy ma wzaaṛit ittaʕliim ilʕaali ʕawza . nisbit ilʔasadza liṭṭalaba lissa murtafiʕa laakin wizaaṛit ittaʕliim ilʕaali bitibzil guhuud ḍaxma bistimṛaaṛ liħall ilmuškila di .	*All of these efforts which we have mentioned have not been enough to solve the problem completely, the way the Ministry of Higher Education would like to see it done. The student-teacher ratio is still high. The Ministry of Higher Education is trying valiantly to solve this problem.*
ħaaga tanya laazim niʕṛafha filmawḍuuʕ da - inn wzaaṛit ittaʕliim ilʕaali fmaṣr bituššʕuṛ bilitizaam adabi tigaah idduwal ilʕaṛabiyya ššaqiiqa . fakull sana bittimm ħaṛakit iʕaaṛa ḍaxma min asadzit igamiʕaat wilmaʕaahid ilʕulya lmaṣriyya lilgamiʕaat ilʕaṛabiyya - widi mumasla lħaṛakit iʕaaṛit mudarrisiin wzaṛt ittarbiya wittaʕliim ilmaṣriyya lidduwal ilʕaṛabiyya wilʔifriqiyya .[17] wibilmunasba di aħibb aʔullukum inn fiih ʕadad kibiir min iṭṭalaba lʕaṛab biyidrisu filkulliyyaat	*Another thing that should be mentioned [we must know here], is that the Ministry of Higher Education in Egypt feels a moral obligation towards the [educational needs of] [her sister] other Arab countries. Every year, a large number of Egyptian university professors and higher institute teachers are loaned to other Arab universities--this corresponds with the loaning of teachers from the Egyptian Ministry of Education to both Arab and African countries.[17] In this connection, [I'd like to say that] a large number of*

wilmaʕaahid ilmaṣriyya, wfiih kamaan ʕadad kibiir min iṭṭalaba ilʔifriqiyyiin wilʔasyawiyyiin biyidrisu filgamiʕaat ilmaṣriyya wbilʔaxaṣṣ fgamʕit ilʔazhaṛ. ʕala fikra fiih ṭalaba amrikaan biyidrisu filgamiʕaat ilmaṣriyya wida bixlaaf iṭṭalaba lʔamrikaan illi byidrisu filgamʕa lʔamrikiyya filqaahiṛa.

iṭṭalaba filɣaalibiyya lʕuẓma min ilkulliyyaat wilmaʕaahid ilʕulya byidrisu gamiiʕan nafs ilmuqaṛṛaṛaat bimugaṛṛad ma yudxulu lkulliyya aw ilmaʕhad liɣaayit ma yxaḷḷaṣu diṛasithum. mafiiš hinaak mawaad ixtiyaṛiyya wimawaad igbariyya fakull ilmawaad filkulliyya aw ilmaʕhad bituʕtabaṛ igbariyya lilkull whiyya illi bitħaddid ilʔixtiṣaaṣ ilʕaam liṭṭaalib.[18] wifi ħalaat maħduuda iṭṭaalib luh ħurriyyit ilʔixtiyaaṛ ma been madda aw uxṛa laakin miš fimawaad ittaxaṣṣuṣ. luɣat ittadriis filgamiʕaat ilmaṣriyya hiyya lluɣa lʕaṛabiyya ṭabʕan fiima ʕada baʕḍ ilkulliyyaat zayy kulliyyit iṭṭibb masalan illi ttadriis fiiha bilʔingiliizi.

Arab students [from other countries] are studying in Egyptian institutions of higher education, as well as many African and Asian students, particularly at Al-Azhar University. By the way, there are [also] American students studying in [government] universities in Egypt, as well as those who study at the American University in Cairo.

The great majority of [Egyptian] students of higher education take exactly the same subjects once they have entered a [major] field of study. There are no elective subjects. All courses are considered compulsory for all [students], and these are what make up the [general] field of specialization for the student.[18] *In a limited number of circumstances, the student is free to choose between two subjects [one or the other], but not in his major field. The language of instruction in Egyptian universities is, of course, the Arabic language, except in certain colleges such as the College of Medicine where the language of instruction [in it] is English.*

wilkulliyyaat wilmaʕaahid ilʕulya btitbaʕ niẓaam issana ddirasiyya miš niẓaam ilfuṣuul zayy inniẓaam ilʔamriiki . yaʕni tisʔal ṭaalib maṣri tiʔullu nta fsana eeh , iza ʔallak fisana talta yibʔa maʕnaaha innu daras sana uula wsana tanya wnagaħ filʔimtiħanaat widilwaʔt fisana talta . issana ddirasiyya bitibdaʔ ʕadatan fiʔawaaxir sibtambir aw awaaʔil uktoobaṛ witintihi fnuṣṣ maayu taʔriiban wibaʕdaha tibdaʔ fatṛit ilʔimtiħanaat .

Colleges [universities], and higher institutes follow a schedule of study that is annual in organization, and is not divided into semesters as in America. For example, if you ask an Egyptian student what year he is in, if he tells you "the third year," [for example] that means he has finished the first and second years, and successfully passed the [annual comprehensive] examinations for those years and is now in the third year. The academic year runs generally from the end of September, or beginning of October, to approximately the middle of May, when the [annual] exam period begins.

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التعليم العالى فى مصر

HIGHER EDUCATION IN EGYPT

عدد الطلبه سواء فى الكليات الجامعيه او المعاهد العليا - اللى التعليم فيها مجانى فى جميع مراحله زى ما هو فى التعليم العام - بيزداد سنه بعد سنه . ودا بيسبب مشكله بتحاول وزارة التعليم العالى - اللى بتشرف على الكليات والمعاهد العليا - انها توجد حل لها ، وبتعمل جهود كبيره لتوفير الاساتذه وانشاء مبانى وكليات جديده .

كل سنه الوزاره بتبعت بعثات وبتدى اجازات دراسيه[16] للمعيدين فى الكليات والمعاهد العليا عشان يكملوا للدكتوراه فى الخارج - يعنى فى البلاد المشهوره بالتخصصات اللى الجامعات والمعاهد العليا المصريه محتاجه لها . ففيه بعثات لعدد من الدول الاوربيه زىّ فرنسا وانجلترا بالاضافه الى امريكا وكندا .

سياسة ارسال بعثات لامريكا باعداد متزايده بدأت بعد الحرب العالميه التانيه . والبعثات والاجازات الدراسيه فى امريكا معظمها في الهندسه والزراعه لكن دا ما بيمنعش ان فيه عدد من اعضاء البعثات والاجازات الدراسيه بيدرسوا تخصصات مختلفه زي الطب والتربيه والمحاسبه وادارة الاعمال والفنادق وغيرها .

ودلوقت اعضاء البعثات بياخدوا مرتباتهم فى مصر اثناء الفتره اللى بيقضوها فى البعثه بالاضافه الى ان الحكومه المصريه بتدفع لهم مرتبات فى امريكا ومصاريف الدراسه والعلاج والتأمين الطبّى (الصحّى) وعلاوه للكتب والملابس . ومن حق عضو البعثه انه يرجع للوطن على نفقة الحكومه فى اجازه مره اثناء فترة البعثه . ووظايفهم بتكون محفوظه لهم فى الجامعات والمعاهد العليا اللى بعثاتهم بتتبعها لغاية ما ينتهوا من

دراستهم فى الخارج .

كل الجهود اللى تكلمنا عنها دى برضه ما قدرتش تحل المشكله حل كامل مرضى زى ما وزارة التعليم العالى عاوزه . نسبة الاساتذه للطلبه لسه مرتفعه لكن وزارة التعليم العالى بتبذل جهود ضخمه باستمرار لحل المشكله دى .

حاجه تانيه لازم نعرفها فى الموضوع دا – ان وزارة التعليم العالى فى مصر بتشعر بالتزام ادبى تجاه الدول العربيه الشقيقه . فكل سنه بتتم حركة اعاره ضخمه من اساتذة الجامعات والمعاهد العليا المصريه للجامعات العربيه – ودي مماثله لحركة اعارة مدرسين وزارة التربيه والتعليم المصريه للدول العربيه والافريقيه[17]، وبالمناسبه دى احب اقول لكم ان فيه عدد كبير من الطلبه العرب بيدرسوا فى الكليات والمعاهد المصريه وفيه كمان عدد كبير من الطلبه الافريقيين والاسيويين بيدرسوا في الجامعات المصريه وبالاخص فى جامعة الازهر . على فكره فيه طلبه امريكان بيدرسوا فى الجامعات المصريه ودا بخلاف الطلبه الامريكان اللى بيدرسوا في الجامعه الامريكيه فى القاهره .

الطلبه فى الغالبيه العظمى من الكليات والمعاهد العليا بيدرسوا جميعا نفس المقررات بمجرد ما يدخلوا الكليه او المعهد لغاية ما يخلّصوا دراستهم . ما فيش هناك مواد اختياريه ومواد اجباريه فكل المواد فى الكليه او المعهد بتعتبر اجباريه للكل وهى اللى بتحدد الاختصاص العام للطالب[18]. وفى حالات محدوده الطالب له حرية الاختيار ما بين مادّه او اخرى . لكن مش فى مواد التخصص . لغة التدريس فى الجامعات المصريه هى اللغه العربيه طبعا فيما عدا بعض الكليات زى كلية الطب مثلا اللى التدريس فيها بالانجليزي .

والكليات والمعاهد العليا بتتبع نظام السنه الدراسيه مش نظام

الفصول زى النظام الامريكي . يعنى تسأل طالب مصرى تقول له انت فى سنه ايه - اذا قال لك فى سنه تالته يبقى معناها انه درس سنه اولى وسنه تانيه ونجح فى الامتحانات ودلوقت فى سنه تالته . السنه الدراسيه بتبدأ عادة فى اواخر سبتمبر أو اوائل اكتوبر وتنتهي فى نص مايو تقريبا وبعدها تبدأ فترة الامتحانات .

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II.3 Cultural Notes

1. /ilḥamdu lillaah/ "Praise be to God."
The attribution of every good feeling or experience to God is common in Egypt.

2. /waḷḷaahi/ "By God!" The name of God, when mentioned in Arabic, carries no connotations of blasphemy or cursing.

3. Excessive and tedious homework is a fundamental concept in the educational system in Egypt. Students are expected to work for hours after school each day; there is very little of the after-school playtime encouraged in America.

4. /baḥs/ This literally means a piece of research, or a research project. This translates the concept of "term paper" in Arabic.

5. The Egyptian Tourist Office makes available, to anyone who contacts them, excellent tourist information on Egypt. The address is as follows:

Egyptian Government Tourist Office
630 Fifth Avenue
New York, N.Y. 10020

6. See Note 4, Unit 1.

7. A Zamalkaawi is a fan of the Zamalik Soccer Club. Two of the top soccer teams in Egypt are El-Zamalik (named after the quarter in which the sponsoring club is located) and El-Ahli, "The National," named after its sponsor, the National Club. Supporters of the latter are called Ahlaawi's. Soccer, called football in Egypt as is common everywhere outside the U.S., is extremely popular in Egypt; matches are played in a league between amateur club teams from September to late April. (There are no professional team sports in Egypt). In tournament play, for the cup, the teams eliminate one another until the top team in the country is named each

year. The team color of Zamalik is white with two red stripes across the chest; that of El-Ahli is red.

8. See II.2: Text on Higher Education, for a discussion of the rising number of students in university education in Egypt.

9. See Note 17 below for a discussion of the practice of loaning out Egyptian teachers to other countries.

10. /wiħyaat abuuk/ "By the life of your father."
This phrase simply means "please!"

11. Whenever an invitation to dinner is issued by an Egyptian, it clearly signals that a lot of dishes will be prepared - many more than an American would deem necessary; the housewife will go to a great deal of trouble to make each dish superb.

12. /alf ħaaga/ "a thousand things;" again, as in /alf šukr/, "thousand," appears as a popular number if an Egyptian wishes to emphasize the size of something.

13. /kullu faḍlit xeerak/ "This is only a small portion of your prosperity." No favor is too large to be done by Egyptians for each other, but they will constantly assure one another that they are in debt to each other from past favors done; therefore the present request could never be considered a burden. This is said in answer to someone who has complimented one on one's generous hospitality, or to someone who has thanked one for a favor.

14. The streets of Cairo are free from casual crime. Violent crime among strangers is unknown in Egypt.

15. /tiṣbaħ ʕala xeer/ and its response, /winta min ahl ilxeer/ "Good night" are expressed in Arabic as "May you wake well in the morning" and "May you be among those who prosper."

16. Egyptian students on study leave in the United States and other foreign countries generally pursue Ph.D. studies with scholarships and/or teaching assistantships from American

universities, even though their salaries are paid and their positions retained while they are on leave from an Egyptian institution. These students are not selected in national competition, but are encouraged by their respective departments to seek further training and obtain higher degrees.

17. Egypt leads all of the other Arab and African countries in producing university graduates. In order to help solve the problem of the shortage of qualified teachers and administrators in neighboring countries, the Egyptian government has continually increased the number of experts who are loaned to other Arab and African countries. With governmental approval, a participant in this loan program usually goes to another country for a minimum of one year's leave from his job; this can generally be extended up to a maximum of four years.

18. Unlike most students in higher education in America, Egyptian students select a major field of study immediately after graduation from high school.

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	iddars ittaalit	*UNIT THREE**
III.1	muħadsa ilʕaša ʕand samiir samiir , layla nabiil , fariida wilyam , wimarša	*Conversation* *The Dinner Party at Samir's* *Samir, Layla* *Nabil, Farida,* *William, and Marcia*
	layla - ahlan[1] fariida , ahlan nabiil . itfaḍḍalu .	*Layla - Hello,[1] Farida, hello Nabil. Please come in.*
	nabiil - ahlan biikum , izzayyak ya samiir ? aṛgu mankunš itʔaxxaṛna ʕaleekum .	*Nabil - Hello, how are you, Samir? I hope we haven't kept you waiting.*
	samiir - abadan , itfaḍḍalu . nabiil - wilyam wimarša beekar - kalliimhum ʕaṛabi , humma iltneen biyitkallimu ʕaṛabi kwayyis .	*Samir - Of course not, come in . Nabil - William and Marcia Baker - Speak to them in Arabic, they both speak it very well.*
	nabiil - ahlan wasahlan , samiir kallimni ʕankum wiʔalli innukum ṛayħiin maṣr fyunyu illi gayy .	*Nabil - Hello, hello. Samir has spoken to me about you and told me that you're going to Egypt in June [next June].*
	wilyam - aywa , ilħaʔiiʔa ana wmarša mistanniyiin ilfurṣa di bifaariɣ iṣṣabr . min kutṛ ma smiʕna ʕan maṣr min idduktooṛ teelor wissitt btaʕtu wʔawladhum , wiʔadd eeh inbasaţu filmudda illi ʔaʕaduuha hnaak , tilaʔiina	*William - Yes [we hope so]. Marcia and I have been waiting for this opportunity impatiently. From everything we've heard from Dr. Taylor and his wife and children about Egypt, and how delighted they were [to be there] during their stay there, we*

**Cultural Notes for Unit Three begin on page 71.*

muštaʔiin ʔawi lmaṣr .		*have become very anxious to go to Egypt.*
fariida - ahlan wasahlan biikum - ħatnawwaṛu maṣr .[2] iħna in šaaʔ aḷḷaah[3] ħankuun fimaṣr fiʔawaaʔil maayu - wibʔizn illaah[3] ħanistannaakum ʕala lmaṭaar . ʕandina beet kibiir - tinziilu ḍyuuf ʕandina liɣaayit ma niiʔalkum šaʔʔa munasba .[4]	*Farida -*	*Welcome to our country. [Your presence will be an honor to Egypt].[2] We expect to[3] be in Egypt around the beginning of May, and we'll plan on[3] meeting you at the airport. We have a large house - [so] you can stay with us [as our guests] until we find a suitable apartment for you.[4]*
marša - mutašakkiriin ʔawi - huwwa da lkaṛam ilmaṣri illi misiz teelor bitiħki ʕannu dayman . ilħaʔiiʔa ħna kunna mašɣuliin ʔawi bmasʔalit iššaʔʔa di .	*Marcia -*	*Thank you very much - this [is an example] of that [marvelous] Egyptian hospitality which Mrs. Taylor is always talking about. The fact is, we've been quite concerned about the problem of [finding] such an apartment.*
nabiil - hiyya filwaaqiʕ masʔala miš sahla . laakin in šaaʔ aḷḷaah titħall . axuuya muħaami filqaahiṛa wyiʕṛaf samasṛa[5] ktiir . ʕandukum fikra tħibbu tuskunu fʔanhi ħayy filqaahiṛa ?	*Nabil -*	*Yes, it's certainly not an easy matter. But [God willing] it will be solved. My brother, who's a lawyer in Cairo, knows many simsars [real estate agents].[5] Do you have an idea about which quarter you'd like to live in in Cairo?*
wilyam - min ilkalaam illi smiʕtu min idduktooṛ teelor , liʔannu huwwa yiʕṛaf ilqaahiṛa kwayyis - awwil maṛṛa ṛaaħu filha lqaahiṛa ʕagabithum ilmaʕaadi[6] ʔawi - ilmaṛṛa ttanya sakanu fmaṣr ilgidiida , wilmaṛṛa	*William -*	*From what [the words] I've heard from Dr. Taylor, who knows Cairo well, the first time they went to Cairo - they were very happy in Maadi[6] - the second time, they lived in Heliopolis, and this last time, he told me they were very comfortable in Garden City.*

l?axiira di ?alli nnu irtaaħ ?awi fgardin siti .	
layla - mahu da šee? ṭabiiʕi , li?ann gardin siti ?uṛayyiba min ilgamʕa l?amrikiyya wi?aryaħlu min wighaat kitiira - yi?daṛ yimši lilgamʕa l?amrikiyya , wi?uṛayyiba min wisṭ ilbalad .	*Layla - That's perfectly natural, because Garden City is close to the American University and it's convenient from many other aspects [too] - he can walk to the University, [and it's close to] downtown.*
marša - idduktooṛ teelor ?alilna inn ilmuwaṣlaat ba?it ṣaʕba filqaahiṛa , wṭabʕan di ħaaga ṭabiʕiyya fkull mudun ilʕaalam ilkibiira wibil?axaṣṣ ilʕawaaṣim . wimatinsiiš inn ilqaahiṛa ʕadad sukkanha ḍaxm giddan , wibiyziid kull sana .	*Marcia - Dr. Taylor told us that transportation has become difficult in Cairo, and that's certainly not unusual for any big city, especially capitals of countries . [One must] remember that Cairo has a very large population that's growing every year.*
wilyam - ana smiʕt inn izzamaalik ħayy kwayyis . talaata min aṣħaabi sakniin hinaak .	*William - I've heard that Zamalik is a nice neighborhood [quarter]. Three friends of mine are living there [right now].*
nabiil - maẓbuuṭ . huwwa ħayy kwayyis giddan bass matinsaaš kalaam layla - gardin siti ?uṛayyiba min ilgamʕa l?amrikiyya wilmugammaʕ wilmatħaf ilmaṣri wissifaaṛa l?amrikiyya wilhilton wimdaan ittaħriir .	*Nabil - Definitely. It's a very nice quarter, but don't forget what Layla said - Garden City is close to the American University and the Mugammaʕ [the government's central office building], the Egyptian Museum, the American Embassy, the Hilton and Midan El-Tahrir [Liberation Square].*
wilyam - eeh ṛa?yak filmaʕaadi ?	*William - What do you think about Maadi?*

nabiil - ilmaʕaadi laṭiifa ʔawi - fiiha amrikaan kitiir .	Nabil - Maadi is very pleasant, [and] many Americans live there.
marša - iħna aħsan ħaaga nuskun figardin siti liʔann law sakanna filmaʕaadi ħanitkallim ingiliizi ṭuul ilwaʔt maʕa lʔamrikaan . wiħna ʕayziin nitkallim ʕaṛabi maʕa giranna lmaṣriyyiin .	Marcia - Well, then the best thing would be for us to live in Garden City, because if we were to live in Maadi, we'd speak English all the time with Americans. But we want to speak Arabic with our Egyptian neighbors.
layla - itfaḍḍalu lʕaša gaahiz .[7]	Layla - Please come! Dinner's ready.[7]
wilyam - aḷḷaah ! riiħit ilʔakl ħilwa ʔawi tigarri rriiʔ . innihaṛda mafiiš rižiim ya marša ?	William - (walking into the dining room) Wow! It smells so good [the odor of the food is so sweet] it makes my mouth water. We're not dieting today, [are we], Marcia?
marša - laʔ ! innihaṛda mafiiš rižiim ṭabʕan . buṣṣ ! buṣṣ ! šuuf ilʔaṣnaaf di kullaha - izzaay ħaniʕmil rižiim baʔa ? innihaṛda samaaħ .	Marcia - Of course not! No dieting today. Just look at all these kinds [of food]! How can we possibly diet? We'll take a break [today is permissible].
layla - itfaḍḍalu . bilhana wiššifa .[8] da ana xaglaana inni maʕamaltiš kull illi kunt ʕawza aʕmilu .	Layla - Please sit down. Eat heartily.[8] I'm really sorry [ashamed] that I couldn't make everything I wanted to.
wilyam - ya nhaaṛ abyaḍ ![9] baʕd da kullu !	William - Incredible![9] [What a white day]! More than this!
fariida - layla , lbamya btaʕtik tigannin . ʕala lʕumuum layla mašhuuṛa bilbamya wirṛuzz biššiʕriyya .	Farida - Layla, your okra [dish] is fantastic, drives me wild [maddening]. Layla's well known for her bamya [okra] and her rice with vermicelli.

marša - tiʕṛafi inn di awwil maṛṛa fħayaati aakul fiiha ibamya !	*Marcia -*	*Do you know, this is the first time I've ever eaten okra!*
wilyam - wana kamaan. bass ħilwa ʔawi .	*William -*	*Me too. But it sure is delicious.*
marša - ana ʕagbaani xaaḷiṣ . wilaazim ʔabl ma amši aaxud ilwaṣfa btaʕitha - ʕawza aṭbuxha lidduktooṛ teeloṛ wiʕeltu - yimuutu filʔakl ilmaṣri .	*Marcia -*	*I like it, [it pleases me very much]. Before I go, I must have the recipe for it - I'd like to make it for Dr. Taylor and his family - they all are dying for Egyptian food.*
nabiil - layla wiħyaatik iddiini šwayyit waraʔ ʕinab , bass miš kitiir aħsan ana ʕarfik ħatimliili ṭṭabaʔ wibaʕdeen miš ħaʔdaṛ axaḷḷaṣu .[10]	*Nabil -*	*Layla, please give me a few more stuffed grape leaves, but not too many, I know you well, you'll fill up my plate for me, and then I'll [never] be able to finish it.*[10]
layla - itfaḍḍal biʔalf hana wšifa .	*Layla -*	*Here - eat heartily.*
nabiil - alf šukṛ - tislam ideeki .[11]	*Nabil -*	*Many thanks - and my compliments on your cooking [May your hands be kept secure].*[11]
wilyam - ʔulli ya samiir eeh da ?	*William -*	*(points) What's that, Samir?*
samiir - di ya siidi salaṭit zabaadi bilxiyaar . gaṛṛabha , kwayyisa , innaas fimaṣr yiħibbuuha ʔawi wibilʔaxaṣṣ fiṣṣeef .	*Samir -*	*This is cucumber and yogurt salad. Try it, [it's] very good. Everyone [people] in Egypt loves it, especially in the summer.*
layla - ya gamaaʕa kulu . muħaddiš minkum axad kufta leeh ? itfaḍḍali ya marša , itfaḍḍal ya wilyam , duktooṛ nabiil	*Layla -*	*All of you [eat!] - why haven't you taken any kufta [meat balls]? Here, Marcia, here, William, let me give you some. Dr. Nabil, here, let me give you some kufta*

haat aħuṭṭilak kufta . winti ya fariida ʕamla rižiim walla eeh ? ya gamaaʕa kulu , laazim tixaḷḷaṣu ilʔakl da kullu ʔabl ma tʔuumu .	[put some kufta on your plate for you]. And you, Farida, are you dieting, or what? Everybody - you must finish all this food before you get up [from the table].
nabiil - waḷḷaahi ma aʔdaṛ aħuṭṭ ħaaga taani fbuʔʔi . ana akalt ktiir . ʔaaʕid ganb samiir ṭuul ilwaʔt yiħuṭṭili fṭabaʔi min da wimin da , winti ya layla mabaṭṭaltiiš ʕuzuuma .[12]	Nabil - Good Lord, I can't put another bite in my mouth. I've eaten too much. Samir's been sitting here beside me putting this and that on my plate all the time. And Layla, you never stopped urging[12]. [me to eat more].
layla - miš mumkin , eeh ilkalaam da ? miš maʕʔuul , haat ṭabaʔak ya wilyam ! samiir maalak ʔaaʕid saakit leeh ? iʕzim ʕaleehum , dool ʕamliin takliif .[13]	Layla - Impossible, what is this talk? It's unbelievable. Give me your plate, William! Samir, what's the matter? Why are you keeping still? Offer them something, they don't feel at home.[13]
wilyam - samiir , ana miš ʔaadir xaaḷiṣ . wiʕaawiz axaḷḷaṣ iṭṭabaʔ illi ʔuddaami , wimiš ʔaadir . law xaḷḷaṣtu abʔa baṭal .	William - Samir, I cannot finish [and that's it]. I want to clean up what's in front of me, but I can't. If I were to eat it all, I'd become a champion [eater].
samiir - ṭayyib aħuṭṭilak šiwayyit waraʔ ʕinab ṣuɣayyariin . layla ħatizʕal minni baʕd ma timšu . iʕmil maʕruuf ʕašaan xaṭri .	Samir - O.K. [Well, then]. I'll give you just a small number of grape leaves. Layla will get angry at me after you've gone. Please. For my sake.
wilyam - aʔullak , aaxud maʕlaʔit ṛuzz waħda . iṛṛuzz da laziiz ʔawi -	William - Say, I'll take one spoonful of the rice. It's delicious - tastier than any rice I've

ṭaʕmu ɣeer ayy ṛuzz kaltu ?abl kida .		*had before.*
marša - huwwa ṛṛuzz bass ! kull ɦaaga mumtaaza - sallim ideeki ya layla - inti tili?iiki ba?aalik usbuuʕ bitištaɣali ʕala i?akl da .	*Marcia -*	*Just the rice! Everything is superb - [Bless your hands, Layla]. You must have been busy a whole week [working] on this food.*
layla - la wala usbuuʕ wala ɦaaga . hina ṣaɦiiɦ mafiiš šaɣɣalaat[14] yisaʕdu , laakin kull ɦaaga sahla , tiruuɦi imaɦall tištiri kull ɦaaga minnu - maɦall waaɦid fiih ilxuḍaar willaɦma wilʕeeš wiṛṛuzz - ma ntni ʕarfa . di awwil ɦaaga lafatit naẓari lamma giit hina .[15] wi?abl ma ansa , ana maʕamaltiš kull da iwaɦdi .	*Layla -*	*No, not a week or anything [like that]. Certainly there isn't any household help[14] here, but everything is [easily] available, you know, you can go to just one store and buy everything [you need], e.g. vegetables, meat, bread, rice. This is the first thing that caught my eye when I came here.[15] And besides, [before I forget], I didn't make all of this alone.*
marša - samiir saʕdik ṭabʕan .	*Marcia -*	*Samir helped you, of course.*
layla - la? yasitti - irriggaala btuʕna miš mitʕawwidiin yištaɣalu filmaṭbax . illi saʕditni fariida kattar xerha , laffit wara? ilʕinab kullu ilwaɦdaha wiʕamalit ṣalaṭit izzabaadi bilxiyaar wiṣṣalaṭa ixaḍra . wihiyya illi gabitli illift ilmixallil da min ʕandaha . fariida ustaaza fiṭṭabx . ana tilmizitha .	*Layla -*	*Oh no - our men aren't used to working in the kitchen. My helper [the one who helped me] is Farida, many thanks to her, she rolled up all the grape leaves by herself and made the cucumber-yogurt salad and the tossed salad. She's the one who brought along the pickled turnips from her house. Farida is a cooking master [professor] and I am her [humble] pupil.*

fariida - ya sitti lʕafw - eeh bass da kullu ? inti kamaan ʕamalti alf ħaaga .	*Farida - You're welcome. You too made hundreds of things.*
samiir - itfaḍḍalu lfakha .	*Samir - Please take some fruit!*
wilyam - ilmaṣriyyiin ittaħliya ʕanduhum ṣiħħiyya ʕan ʕandina .[16] iħna ttaħliya ʕandina keek .	*William - Egyptian-style dessert is better for the health than ours is.*[16] *Our dessert is [generally] cake.*
samiir - la? , ilmaṣriyyiin yiħibbu lfakha . maħaddiš yiħalli bkeek illa fħafalaat iššaay wilʕazaayim ilkibiira .	*Samir - Yes, Egyptians love fruit. No one serves cake as a sweet, except at tea parties or grand occasions.*
layla - tiħibbu ?ahwa walla šaay ?	*Layla - Would you like coffee or tea?*
wilyam - ʕandik ?ahwa maṣri ?	*William - Do you have Egyptian coffee?*
layla - ṭabʕan , liɣaayit diwa?t miš ?adra atʕawwid ʕala l?ahwa l?amrikaani .	*Layla - Of course, I still haven't gotten used to American coffee yet.*
william wimarša - naaxud ?ahwa maṣri sukkaṛ maẓbuuṭ .[17]	*William and Marcia - We'll both take Egyptian coffee, medium sugar.*[17]
layla - ṭabʕan nabiil wifariida - ?ahwa baṛḍu .	*Layla - Of course, Nabil and Farida [will take] coffee too.*
marša - mutašakkiriin ?awi ʕala ttaʕab da kullu . yoom issabt illi gaay ʕawzaakum kullukum tiigu ʕandina ʕala lʕaša wiħat?ablu doktoṛ teelor wiʕeltu . wilaw samaħt yadoktooṛ nabiil tigiib ibnak maʕaak .	*Marcia - Many thanks for all this trouble [you've gone to]. Next Saturday, we want you all to come to our place for dinner. You will meet Dr. Taylor and his family. Please bring your son with you, Dr. Nabiil.*
nabiil , fariida , samiir , wilayla - in šaa? aḷḷaah . alf šukṛ .	*Nabil, Farida, Samir, and Layla - God willing. Many thanks.*

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الدرس التالت

العشاء عند سمير

ليلى – اهلا[1] فريده ، اهلا نبيل . اتفضلوا .

نبيل – اهلا بيكم ، ازيك يا سمير ؟ ارجو ما نكونش اتأخرنا عليكم .

سمير – ابدا ، اتفضلوا . نبيل – وليم ومارشا بيكر – كلّمهم عربي ، هما الاتنين بيتكلموا عربي كويس .

نبيل – اهلا وسهلا ، سمير كلمني عنكم وقال لي انكم رايحين مصر في يونيو اللي جاي .

وليم – ايوه ، الحقيقه انا ومارشا مستنيين الفرصه دي بفارغ الصبر . من كتر ما سمعنا عن مصر من الدكتور تيلور والست بتاعته واولادهم وقد ايه انبسطوا في المده اللي قعدوها هناك ، تلاقينا مشتاقين قوي لمصر .

فريده – اهلا وسهلا بيكم – حتنوروا مصر[2] . احنا ان شاء الله[3] حنكون في مصر في اوائل مايو – باذن الله[3] حنستناكم على المطار . عندنا بيت كبير – تنزلوا ضيوف عندنا لغاية ما نلقالكم شقه مناسبه[4] .

مارشا – متشكرين قوي – هو دا الكرم المصري اللي مسز تيلور بيحكي عنه دايما . الحقيقه احنا كنا مشغولين قوي بمسأله الشقه دي .

نبيل – هي في الواقع مسأله مش سهله . لكن ان شاء الله تتحل . اخويا محامي في القاهره ويعرف سماسره[5] كتير . عندكم فكره تحبوا تسكنوا في انهي حيّ في القاهره ؟

وليم – من الكلام اللى سمعته من الدكتور تيلور ، لانه هو بيعرف القاهره كويس – اول مره راحوا فيها القاهره عجبتهم المعادى[6] قوى – المره التانيه سكنوا فى مصر الجديده – والمره الاخيره دي قال لى انه ارتاح قوى فى جاردن سيتى .

ليلى – ما هو دا شئ طبيعى ، لان جاردن سيتى قريبه من الجامعه الامريكيه واريح له من وجهات كتيره – يقدر يمشى للجامعه الامريكيه وقريبه من وسط البلد .

مارشا – الدكتور تيلور قال لنا ان المواصلات بقت صعبه فى القاهره ، وطبعا دى حاجه طبيعيه فى كل مدن العالم الكبيره وبالاخص العواصم . وما تنسيش ان القاهره عدد سكانها ضخم جدا ، وبيزيد كل سنه .

وليم – انا سمعت ان الزمالك حىّ كويس . تلاته من اصحابى ساكنين هناك .

نبيل – مظبوط هو حىّ كويس جدا بس ما تنساش كلام ليلى – جاردن سيتى قريبه من الجامعه الامريكيه والمجمّع والمتحف المصرى والسفاره الامريكيّه والهيلتون وميدان التحرير .

وليم – ايه رأيك فى المعادى ؟

نبيل – المعادى لطيفه قوى – فيها امريكان كتير .

مارشا – احنا احسن حاجه نسكن فى جاردن سيتى لأن لو سكنا فى المعادى حنتكلم انجليزى طول الوقت مع الامريكان . واحنا عايزين نتكلم عربى مع جيراننا المصريين .

ليلى – اتفضلوا العشاء جاهز[7] .

وليم – الله ! ريحة الاكل حلوه قوى تجرّى الريق . النهارده مفيش ريجيم يا مارشا .

مارشا – لاء ! النهارده مفيش رجيم طبعا . بس ! بس ! شوف الاصناف دى كلها – ازاى حنعمل رجيم بقى ؟ النهارده سماح .

ليلى – اتفضلوا . بالهناء والشفاء[8] . دا انا خجلانه انى ما عملتش كل اللى كنت عاوزه اعمله .

وليم – يا نهار ابيض[9] ! بعد دا كله !

فريده – ليلى ، الباميه بتاعتك تجنّن . على العموم ليلى مشهوره بالباميه والرز بالشعريه .

مارشا – تعرفى ان دى اول مره فى حياتى آكل فيها الباميه .

وليم – وانا كمان . بس حلوه قوى .

مارشا – انا عجبانى خالص . ولازم قبل ما امشى آخذ الوصفه بتاعتها – عاوزه اطبخها للدكتور تيلور وعيلته – بيموتوا فى الاكل المصرى .

نبيل – ليلى وحياتك اديني شوية ورق عنب ، بس مش كتير احسن انا عارفك حتملى لى الطبق وبعدين مش حاقدر اخلصه[10].

ليلى – اتفضل بالف هناء وشفاء .

نبيل – الف شكر – تسلم ايديكى[11].

وليم – قول لى يا سمير ، ايه دا ؟

سمير – دى يا سيدى سلطة زبادى بالخيار . جرّبها ، كويسه ، الناس فى مصر بيحبوها قوى وبالاخص فى الصيف .

ليلى – يا جماعه كلوا . ما حدش منكم اخذ كفته ليه ؟ اتفضلى يا مارشا ، اتفضل يا وليم ، دكتور نبيل هات احط لك كفته . وانت يا فريده عامله رجيم ولاّ ايه ؟ يا جماعه كلوا ، لازم تخلّصوا الاكل دا كله قبل ما تقوموا .

نبيل – والله ما اقدر احط حاجه تانى فى بقى . انا اكلت كتير . قاعد جنب سمير طول الوقت بحط لى فى طبقى من دا ومن دا ، وانت يا ليلى ما بطلتيش عزومه[12].

ليلى – مش ممكن ، ايه الكلام دا ؟ مش معقول ، هات طبقك يا وليم ! سمير مالك قاعد ساكت ليه ؟ اعزم عليهم ، دول عاملين تكليف[13].

وليم – سمير انا مش قادر خالص . وعاوز اخلّص الطبق اللى قدامى ، ومش قادر . لو خلصته ابقى بطل .

سمير – طيب احط لك شوية ورق عنب صغيرين . ليلى حتزعل منّى بعد ما تمشوا . اعمل معروف . عشان خاطرى .

وليم – اقول لك ، آخد معلقة رز واحده . الرز دا لذيذ قوى – طعمه غير أىّ رز كلته قبل كدا .

مارشا – هو الرز بس ! كل حاجه ممتازه – سلم ايديكى يا ليلى – انت تلاقاكى بقى لك اسبوع بتشتغلى على الاكل دا .

ليلى – لا ، ولا اسبوع ولا حاجه . هنا صحيح ما فيش شغالات[14] يساعدوا لكن كل حاجه سهله ، تروحى المحل تشترى كل حاجه منه – محل واحد فيه الخضار واللّحمه والعيش والرز – ما انت عارفه دى اول حاجه لفتت نظرى لما جيت هنا[15]. وقبل ما انسى انا ما عملتش كل دا لوحدى .

مارشا – سمير ساعدك طبعا .

ليلى – لأ يا ستى – الرجاله بتوعنا مش متعودين يشتغلوا فى المطبخ . اللى ساعدتنى فريده كتّر خيرها ، لفت ورق العنب كله لوحدها وعملت سلطة الزبادى بالخيار والسلطه الخضراء . وهى اللى جابت لى اللفت المخلّل دا من عندها . فريده استاذه فى

الطبخ . انا تلميذتها .

فريده – يا ستى العفو – ايه بس دا كله ؟ انت كمان عملتى الف حاجه .

سمير – اتفضلوا الفاكهه .

وليم – المصريين التحليه عندهم صحّيه عن عندنا[16]. احنا التحليه عندنا
كيك .

سمير – لاء المصريين بيحبوا الفاكهه . ما حدش بيحلى بكيك الا فى حفلات
الشاى والعزايم الكبيره .

ليلى – تحبوا قهوه ولا شاى ؟

وليم – عندك قهوه مصرى ؟

ليلى – طبعا ، لغاية دلوقت مش قادره اتعود على القهوه الامريكانى .

وليم ومارشا – ناخد قهوه مصرى سكر مظبوط[17].

ليلى – طبعا نبيل وفريده – قهوه برضه .

مارشا – متشكرين قوى على التعب دا كله . يوم السبت اللى جاى عاوزاكم
كلكم تيجوا عندنا على العشا . وحتقابلوا دكتور تيلور وعيلته
ولو سمحت يا دكتور نبيل تجيب ابنك معاك .

نبيل وفريده وسمير وليلى – ان شاء الله – الف شكر .

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III.2 /išš̌u?a? ilmafruuša filqaahiṛa/

FURNISHED APARTMENTS IN CAIRO

mawḍuuʕ lgaaṛ ša??a mafruuša munasba mawḍuuʕ muhimm ?awi binnisba likull agnabi biyuqiim filqaahiṛa mudda ţawiila - yaʕni aktaṛ min šahṛeen masalan . awwil ħaaga laazim yiʕmilha l?agnabi hiyya innu yiʕṛaf eeh huwwa ansab ħayy lisakenu filqaahiṛa binnisba liẓruufu . ilqaahiṛa madiina kbiira giddan wilmuwaşalaat fiiha muzdaħima , wħaaga tanya - fiih aħyaa? maxşuuşa afḍal lil?agaanib li?ann biykuun fiiha šu?a? mafruuša bšakl maxşuuş yinasibhum .	*The matter of renting a suitable furnished apartment is very important to every foreigner who resides in Cairo for any period of time - i.e. exceeding two months. The first thing this foreign resident must do is to decide which quarter is the most suitable for his residence, considering his circumstances [for being] in Cairo. It is a very big city and transportation is terrible [crowded]. Another thing [which will affect his decision] is that there are quarters [of the city] which are particularly suitable for foreigners, because they have furnished apartments in them [which are especially appropriate].*
famasalan ţaalib amrikaani byidris figgamʕa l?amrikiyya - aħsan ħaaga liih innu yuskun figardin siti[6] li?annaha ?uṛayyiba min ilgamʕa l?amrikiyya wimdaan ittaħriir - yi?dar yimši . iza kaan iţţaalib ʕaawiz yuskun fizzamaalik masalan aħsan wasiilit muwaşlaat luh	*For example, the best thing for an American student studying at the American University is for him to live in Garden City[6] because it is close to the university and Midan El-Tahrir - and he can walk [to them]. If this same student wants to live in Zamalek, for instance, his best means of transportation*

ħiyya ttaksi .

awwil ħaaga ninşaħak biiha kaţaalib amrikaani ʕaawiz ti?aggaṛ ša??a mafruuša innak tittişil bi?aşħaabak il?amrikaan illi mawgudiin fimaşr min ?ablak wiʕarfiin ilbalad kuwayyis wititmašša mʕaahum filħayy illi ʕaawiz tuskun fiih witis?al ilbawwabiin[18] bituuʕ ilʕimaṛaat ilkibiira ʕan šu?a? mafruuša faḍya , wigaayiz iţţarii?a di tinfaʕ - wiţabʕan laazim tiddi ħaaga lilbawwaab . laakin aḍman ţarii?a w?ashal ţarii?a - bass mukallifa šwayya - hiyya innak tiṛuuħ maktab min ilmakaatib bituuʕ samasrit iššu?a? ilmafruuša . tiṛuuħ maktab gardin siti masalan wit?uul lissimsaaṛ innak ʕaawiz ša??a mafruuša - oţţeen noom masalan , fiħduud kaza fiššahṛ . fi?aɣlab il?aħyaan yimkin yi?daṛ yifaṛṛagak ʕala ša??a aw itneen finafs ilyoom . wiţabʕan issimsaaṛ da ħayaaxud minnak wimin şaaħib išša??a fluus , nisba muʕayyana min igaaṛ iššahṛ il?awwal min kull waaħid minkum .

will be by taxi.

We suggest that, first of all, as an American student who wants to rent a furnished apartment, [you] get in touch with your American friends who have been in Cairo longer than you and therefore know the city well. Stroll around with them in the quarter in which you want to live and ask the bawwabs[18] [doormen] of big buildings about [the availability of] any vacant furnished apartments. This method may prove productive but, [in any case] of course, you must give some [money] to the bawwab [for his services]. [However,] the most reliable and easiest method [of finding an apartment], albeit a bit more expensive, is for you to go to one of the offices of the simsars [real estate brokers] for furnished flats. For example, you can go to the Garden City office and tell the broker that you want a two-bedroom flat, [for example] within such and such a price range. Most of the time, he can [possibly] show you one or two that very same day. Of course, this broker will take a specified percentage of the first-month's rent, both from

aɣlab iššuʔaʔ ilmafruuša fiiha saraayir , wikanab , wikaraasi , wisiggaad , wisufṛa kbiira , wtallaaga , wibutagaaz , wiʔadawaat ilmaṭbax zayy iššuwak , wilmaʕaaliʔ , wissakakiin , wilʔaṭbaaʔ , wilmawaʕiin . wibiykuun fiiha ħagaat ilʔamrikaan miš waxdiin ʕaleeha zayy iddawaliib masalan fiʔuwaḍ innoom . kull ooḍit noom fiiha dulaab huduum kibiir bass mabiykunš fiih šammaʕaat huduum . widi ʕala ilʕumuum miš muškila . tiʔdaṛ tištiri šammaʕaat xašab aw pilastik bishuula filqaahiṛa . ilħammaam fiih saxxaan[19] bilbutagaaz ʕašaan ilħumuum wilɣasiil .[20]

kull šaʔʔa fmaṣr taʔriiban fiiha balkoona aw itneen . muʕẓam ilʕaʔilaat ilmaṣriyya bitistaxdim ilbalkoona ikkibiira lilʔuʕaad . biṭħuṭṭ fiiha kanab wikaraasi wituʔʕud fiiha , wisaʕaat yistaʔbilu fiiha aṣħabhum wiʔaṛayibhum wibilʔaxaṣṣ inn ilgaww filqaahiṛa gamiil wimuʕtadil wimunaasib likida .

you and from the owner or lessor of the apartment.

Most furnished apartments include [such items as] beds, couches, chairs, rugs, a large dining room table, a refrigerator and stove, as well as kitchen utensils and equipment, silverware [forks, spoons, and knives] and china [plates] and pots. There will also be things which Americans do not expect, such as large wardrobes for clothes. In every bedroom there is a large wardrobe in which there are no clothes hangers. [However,] this is no real problem as you can buy both wooden and plastic hangers easily in Cairo. The bath will include a [small] gas hot water heater[19] [on the wall, which will provide hot water] for clothes-washing as well as bathing.[20]

Almost every apartment in Egypt has one or two balconies. Most Egyptian families use their big balcony as a living room where they put couches and chairs, and occasionally they entertain their friends and relatives there, [this is pleasant] especially since the weather in Egypt is frequently mild and beautifully suited [for this].

ilmaţbax fiššu?a? di muxtalif giddan ʕan ilmaţbax il?amrikaani . di ħaaga min ilħagaat illi ssittaat il?amrikaan biylaħẓuuha awwil ma yudxulu yitfaŗŗagu ʕala ša??a fmaşr . ilmaţbax fiššu?a? di misaħtu şuγayyaŗa binnisba limsaaħit ilmaţbax il?amrikaani . laakin muʕẓam ilʕa?ilaat il?amriikiyya biykuun ʕendaha ţabbaax aw ţabbaaxa .

ilʕa?ilaat il?amriikiyya biyħibbu yigilbu maʕaahum fattaaħit ʕilab kuwayyisa , wisakakiin aħgaam muxtalifa , wiγallaayit ?ahwa ʕašaan yiʕmilu fiiha l?ahwa l?amrikaani ʕala lbutagaaz . issittaat il?amrikaan illi yħibbu yuţbuxu akl amrikaani laazim yaxdu maʕaahum ilmaʕaali? wilkubbayaat ilmaxşuuşa bitaaʕit ilma?asaat il?amrikaani ʕašaan yiʕayru biiha ikkimiyyaat illi ʕawzinha .

wimuʕẓam iššu?a? ilmafruuša mafihaaš milayaat siriir wala akyaas maxaddaat wala baţaţiin wala fuwaţ wišš . laakin di ţabʕan miš muškila - kull ilħagaat di mutawaffira filqaahiŗa wib?asʕaaŗ muʕtadila .[21] ʕala fikra

The kitchen in these apartments is very different from that in American [apartments]. This is one of the things which American women will notice as soon as they step into an a-apartment in Egypt. The space in these apartment kitchens is very small compared to American [expectations]. But most American families will have either an Egyptian man or woman to do their cooking for them.

[However], American families will want to take with them [to Egypt] a good can-opener, a variety of [sharp] knives, and a coffee pot so they can make American coffee in it on the stove. American women who like to cook American food must take with them the special spoons and cups with American measurements, so that they may measure with them the amounts which they need.

The majority of the furnished apartments [in Egypt] do not provide sheets, pillowcases, blankets or bath towels. However, this is no problem, for all these things are available in Cairo at moderate prices.[21] *By the way, bed sheets are made*

milayaat issiriir maʕmuula min ilʔuţn imaṣri - wida ţabʕan aħsan ʔuţn filʕaalam , laakin ilʔann miš daaxil fiiha naylon fabtiħtaag ilmakwa - widi barḍu ħaaga sahla - kull ilħagaat illi miħtaaga makwa bitruuħ lilmakwagi . ṣabi ilmakwagi biyfuut ʕala ššuʔaʔ kull yoom yaaxud ilħaaga wiyraggaʕha fnafs ilyoom biʔagr rixiiṣ giddan .

wiʕašaan ilgaww bard fiššita filqaahiṛa wibilʔaxaṣṣ guwwa lbuyuut kull siriir laazim yikuun ʕaleeh baţţaniyyiteen ṣuuf tuʔaal . fiih amrikaan kitiir yaxdu maʕaahum baţaţiin bilkahṛaba , bass laazim yištirulha transformar .[22] kull šaʔʔa bitiħtaag lidaffaaya aw itneen bilkahṛaba lilmudda ma been disimbir wifibraayir , widdaffayaat di mutawaffira filqaahiṛa . fiṣṣeef laazim maṛwaħa bilkahṛaba . baʕḍ iššuʔaʔ fiiha aghizit takyiif bass iššuʔaʔ di igaṛha ɣaali . baʕḍ iššuʔaʔ ilmafruuša biykuun fiiha tilivizyonaat wimiš kull iššuʔaʔ biyibʔa fiiha tilifonaat . wilħuṣuul ʕala tilifoon filqaahira masʔala ṣaʕba . faʔiza kaanit iššaʔʔa mafihaaš tilifoon min ilʔawwil

from Egyptian cotton - the best in the world, - but they are not perma-pressed [nylon-included] so they require ironing. This, again, is something simple as everything that requires ironing is sent to the makwagi [ironing man/presser]. The makwagi's delivery boy stops by the house each day, takes the things and returns them the same day for a very low fee.

Because the weather gets cold in the winter in Cairo, especially indoors, every bed must have [at least] two heavy wool blankets on it. Many Americans take electric blankets with them but you must buy a transformer[22] [in Cairo to use them]. Every apartment [also] needs one or two electric space heaters [for use] during the period from December through February, and these heaters are readily available in Cairo. In the summer, an electric fan is a neccessity. Some apartments have air-conditioning units but the rent in these apartments is very high. A few furnished apartments in Cairo will [even] have a television set in them. Not every apartment will have a telephone. Getting a phone in Cairo is difficult. If the

falmusta?gir iggidiid miš ħayi?daṛ yirakkib tilifoon bi?ismu xilaal ilmudda illi huwwa ?aaʕid fiiha filqaahiṛa li?ann iššа??a min il?aṣl miš bi?ismu .[23]

fiih ħagaat iḍafiyya ɣeer il?igaaṛ laazim yitʕimil ħisabha . awwil ħaaga - ilbawwaab laazim yindifiʕlu mablaɣ muʕayyan kull šahṛ wilmablaɣ da miš kibiir . izzabbaal barḍu laazim yindifiʕlu mablaɣ ṣuɣayyaṛ kull šahṛ - ṭabʕan fil?aʕyaad ilbawwab wizzabbaal wibayyaaʕ ilgaṛaayid wiṣabi lmakwagi wkull illi biyixdimuuk yinbiṣṭu law iddethum ʕidiyya .[24]

apartment doesn't already have a phone, the new tenant won't be able to get one installed during his stay in Cairo because the apartment is not, after all, in his name.[23]

There are some additional expenses outside of the rent that must be taken into account. First of all, the _bawwab_ *must be paid a certain amount each month, which is not excessive. The* _zabbal_ *[garbage collector] will also need to be paid a small sum each month - of course, at holiday time, the* _bawwab_*, the* _zabbal_*, the paper boy, the* _makwagi_*'s delivery boy, and everyone else who serves you regularly will be delighted [will be expecting] a special gift [if you tip them].*[24]

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الشقق المفروشه في القاهره

FURNISHED APARTMENTS IN CAIRO

موضوع ايجار شقه مفروشه مناسبه موضوع مهم قوى بالنسبه لكل اجنبي بيقيم في القاهره مده طويله - يعني اكتر من شهرين مثلا . اول حاجه لازم يعملها الاجنبي هى انه يعرف ايه هو انسب حيّ لسكنه فى القاهره بالنسبه لظروفه . القاهره مدينه كبيره جدا والمواصلات فيها مزدحمه ، وحاجه ثانيه - فيه احياء مخصوصه افضل للاجانب لان بيكون فيها شقق مفروشه بشكل مخصوص يناسبهم .

فمثلا طالب امريكاني بيدرس فى الجامعه الامريكيه - احسن حاجه له انه يسكن فى جاردن[6] سيتي لانها قريبه من الجامعه الامريكيه وميدان التحرير - يقدر يمشي . اذا كان الطالب عاوز يسكن فى الزمالك مثلا احسن وسيلة مواصلات له هى التاكسى .

اول حاجه ننصحك بيها كطالب امريكاني عاوز تأجّر شقه مفروشه انك تتصل باصحابك الامريكان اللى موجودين فى مصر من قبلك وعارفين البلد كويس وتتمشى معاهم فى الحيّ اللى عاوز تسكن فيه وتسأل البوّابين[18] بتوع العمارات الكبيره عن شقق مفروشه فاضيه ، وجايز الطريقه دى تنفع - وطبعا لازم تدّى حاجه للبواب . لكن اضمن طريقه واسهل طريقه - بس مكلفه شويه - هى انك تروح مكتب من المكاتب بتوع سماسرة الشقق المفروشه . تروح مكتب جاردن سيتي مثلا وتقول للسمسار انك عاوز شقه مفروشه - اوضتين نوم مثلا ، فى حدود كذا فى الشهر . فى اغلب الاحيان يمكن يقدر يفرّجك على شقه او اتنين فى نفس اليوم . وطبعا السمسار دا حياخد منك ومن صاحب الشقه فلوس ، نسبه معينه من ايجار الشهر الاول من كل واحد منكم .

اغلب الشقق المفروشه فيها سراير وكنب وكراسى وسجاد وسفره كبيره

وتلاجه بوتاجاز وادوات المطبخ زىّ الشوك والمعالق والسكاكين والاطباق والمواعين . وبيكون فيها حاجات الامريكان مش واخدين عليها زى الدواليب مثلا فى اوض النوم . كل اوضة نوم فيها دولاب هدوم كبير بس ما بيكونش فيه شماعات هدوم . ودى على العموم مش مشكله . تقدر تشترى شماعات خشب او بلاستيك بسهوله فى القاهره . الحمام فيه سخان[19] بالبوتاجاز عشان الحموم والغسيل[20].

كل شقه فى مصر تقريبا فيها بلكونه او اتنين . معظم العائلات المصريه بتستخدم البلكونه الكبيره للقعاد . بتحط فيها كنب وكراسى وتقعد فيها ، وساعات بيستقبلوا فيها اصحابهم وقرايبهم وبالاخص ان الجو فى القاهره جميل ومعتدل ومناسب لكدا .

المطبخ فى الشقق دى مختلف جدا عن المطبخ الامريكانى . دى حاجه من الحاجات اللى الستات الامريكان بيلاحظوها اول ما يدخلوا يتفرجوا على شقه فى مصر . المطبخ فى الشقق دى مساحته صغيره بالنسبه لمساحة المطبخ الامريكانى . لكن معظم العائلات الامريكيه بيكون عندها طباخ او طباخه .

العائلات الامريكيه بيحبّوا يجيبوا معاهم فتاحة علب كويسه وسكاكين احجام مختلفه وغلاية قهوه عشان يعملوا فيها القهوه الامريكانى على البوتاجاز . الستات الامريكان اللى بيحبوا يطبخوا اكل امريكانى لازم ياخدوا معاهم المعالق والكوبايات المخصوصه بتاعت المقاسات الامريكانى عشان يعايروا بيها الكميات اللى عاوزينها .

ومعظم الشقق المفروشه ما فيهاش ملايات سرير ولا اكياس مخدات ولا بطاطين ولا فوط وش . لكن دى طبعا مش مشكله ـ كل الحاجات دى متوفره فى القاهره وباسعار معتدله[21]. على فكره ملايات السرير معموله من القطن المصرى ـ ودا طبعا احسن قطن فى العالم لكن لان مش داخل فيها نايلون فبتحتاج لمكوه ـ ودى برضه حاجه سهله ـ كل الحاجات اللى محتاجه مكوه بتروح للمكوجى.

صبى المكوجى بيفوت على الشقق كل يوم وياخد الحاجه ويرجعها فى نفس اليوم باجر رخيص جدا .

وعشان الجو برد فى الشتاء فى القاهره وبالاخص جوّا البيوت كل سرير لازم يكون عليه بطانيتّين صوف تقال . فيه امريكان كتير بياخدوا معاهم بطاطين بالكهربا ، بس لازم يشتروا لها ترانسفورمر[22]. كل شقه بتحتاج لدفايه او اتنين بالكهربا للمده ما بين ديسمبر وفبراير ، والدفايات دى متوفره فى القاهره . فى الصيف لازم مروحه بالكهربا . بعض الشقق فيها اجهزة تكييف بس الشقق دى ايجارها غالى . بعض الشقق المفروشه بيكون فيها تليفزيونات . ومش كل الشقق بيبقى فيها تليفونات والحصول على تليفون فى القاهره مسأله صعبه . فاذا كانت الشقه ما فيهاش تليفون من الاول فالمستأجر الجديد مش حيقدر يركب تليفون باسمه خلال المده اللى هو قاعد فيها فى القاهره لان الشقه من الاصل مش باسمه[23].

فيه حاجات اضافيه غير الايجار لازم يتعمل حسابها . اول حاجه البواب لازم يندفع له مبلغ معين كل شهر والمبلغ دا مش كبير . الزبّال برضه لازم يندفع له مبلغ صغير كل شهر – طبعا فى الاعياد البواب والزبّال وبياع الجرايد وصبى المكوجى وكل اللى بيخدموك بينبسطوا لو اديتهم عيديه[24].

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III.3 Cultural Notes

1. The welcoming phrase /ahlan wasahlan/ has as its normal response either /ahlan biik/ (said to a man), or simply /ahlan/. In keeping with its original meaning, "You have reached your people and a fruitful plain," it is used to extend a warm welcome to guests in one's country, home, office, etc.

2. /ħatnawwaru maṣr/ or /nawwart beetna/ "You will illuminate Egypt," or "You have illuminated our house." These phrases, and their counterparts using the verb /šarraf/ "to honor," are used constantly to emphasize the Egyptian's feeling that to have guests in the home (or even in the country) is a great pleasure to them.

3. /in šaaʔ aḷḷaah/ "If God wills," or /biʔizn illaah/ "With God's permission." One of these phrases, if not both, is used whenever an Egyptian speaks of a hoped-for future event. Since the future is entirely in God's hands, it is always necessary to attribute absolute control of events to Him, and to emphasize the insignificance of mortal plans and wishes. The foreigner in Egypt quickly begins to use these phrases also, until they are a part of conversations in English, as well as in other languages.

4. Egyptians are famous for their hospitality. Those who have the room offer their homes to visitors to stay with them.

5. For discussion of the role of simsars, see III.2: Text on Furnished Apartments.

6. For the location of quarters, squares, places and buildings mentioned in Lesson Three, see the map of Cairo on p. 370.

7. Normal times for dining in Egypt are later than in America. Lunch begins between two and three p.m., while tea

is served to guests between six and nine p.m.; dinner begins around eight p.m. in the winter, around nine p.m. in the summer.

8. /bilhana wiššifa/ "May you enjoy it and may it benefit your health." Said by the hostess to the guests as an encouragement to eat heartily.

9. /yanhaaṛ abyaḍ/ "What a great day," "Boy, oh boy!" The opposite expression, /yanhaaṛ iswid/ "What a lousy day," is used whenever someone has had particularly bad luck. The first expression may be used as a euphemism for the second.

10. The Egyptian will indicate that he cannot eat any more food by leaving some on his plate. An American, on the other hand, cleans up his plate to indicate that he is finished. While in Egypt, remember that an empty plate is a signal to the hostess to put more food on it.

11. /tislam ideek/ or /tislam iidak/ (said to a man) "May your hand(s) be safe and secure." A compliment extended to the cook after tasting a delicious dish or finishing a good meal. In other instances, it can be a general response to a special favor. Another variant is: /sallim ideek/ or /sallim iidak/. In the first of these pairs, your two hands are literally referred to; in the second, one hand is mentioned alone.

12. A general note on the art of surviving a meal in someone's home in Egypt. The host or hostess will fill your plate and then as you eat keep replenishing it and urging more food upon you. Remember, one is never taken at one's word. You must refuse more food over and over, and leave untouched most of what is put on your plate for refills when you are full. The hostess will continually assert how you are offending her and insulting her cooking by not overeating. She is flattered by thinking you will remember her meal in particular because you overate. When you have asserted over and over that you can't eat another

bite, the hostess will respond by giving you just a little bit more. Stuffing guests to the saturation point is good hospitality in Egypt.

13. /dool ʕamliin takliif/ "These [people] are making [too great] a formality [of this]," "These people don't feel at home." Here the hostess is afraid that her friends are behaving in too formal a manner for the occasion. would promote reticence. Here the hostess is afraid that her friends are behaving in too formal a manner for the occasion.

14. Maids and other household help are a regular feature of Egyptian households; their help is essential to the preparation of all the dishes necessary for proper entertaining by an Egyptian hostess. For example, the cook will shop and prepare the food while the maid will clean and the sufragi (dining room attendant) will serve. See IV.2: Text on Life Style of the Egyptian Home for further elaboration.

15. Grocery shopping entails many more individual visits to stores, such as a bakery, a butcher's, a fruit and vegetable stand, etc. There is nothing comparable to the supermarket, so it is impressive to Egyptian women that they can simplify their elaborate meal preparations by shopping at one store. However, in Egypt, this extensive and time-consuming shopping is generally done by the household help.

16. Dessert in Egypt is the serving of seasonal fresh fruits after a heavy meal. Popular among these are dates, melons, strawberries, oranges, tangerines, and bananas.

17. /sukkaṛ maẓbuuṭ/ "The exactly correct amount of sugar." Arabic coffee, like its counterpart in Greece and Turkey, is served in demi-tasse cups and is made with finely ground coffee powder. The dregs of this powder sink to the bottom of the cup, but they do not dissolve. It is expected that this coffee will be made with water sweetened to a certain degree, /maẓbuuṭ/. If a sweeter

drink is desired, the guest will ask for /sukkaṛ ziyaada/ "increased sugar." At the other extreme is /sukkaṛ ʕarriiha/ "a whiff of sugar," and /ʔahwa saada/ "plain coffee" - that is, coffee without sugar at all.

18. /bawwab/ Every building of any size in Cairo employs a bawwab; large buildings may have more than one. These men are in charge of the general maintenance of the building. A bawwab works as a kind of handy man in addition to guarding the place day and night. He is also available for errands such as getting taxis, contacting the butagaz man for refills, taking letters to be mailed, etc.

19. /saxxaan/ A type of small hot-water heater commonly found in Egyptian bathrooms. It is activated by the flow of water through pipes which are heated directly by gas flames fed by butane (or butagaz in Arabic).

20. The usual place for washing laundry in Egypt is the bathroom. Clothes are hung out to dry either on a back balcony or on the roof.

21. One of the reasons that Americans should not bother to bring bed linen with them to Egypt (either flat or fitted sheets) is that bed sizes are not standardized in Egypt.

22. The standard current in Egypt is 220 volts. All American-made appliances that are not equipped with internal transformers must be used in Egypt with a step-down transformer capable of handling the wattage of the appliance. The alternating current is 50 cycles, rather than 60 cycles as in the U.S., so turntables of phonographs and tape recorders may be affected if they are not adapted to run on direct current.

23. Private telephone lines in Egypt are not very common; on-only home owners or permanent renters qualify for service. When a tenant sublets an apartment, the phone and bill will stay in the original tenant's name. However, it is

the responsibility of the present occupant of the apartment to pay the bill for regular service. The telephone book does not record these changes of occupancy; this is one of the reasons why it is so important to compose your own personal directory of phone numbers while you are in Cairo. British Airways issues a handbook (revised annually) of names, addresses and telephone numbers of the foreign community in Cairo.

24. Gifts to the household help and others at holiday time are usually in the form of money. The total of the annual gift for your domestic help should be approximately equivalent to their salaries for one month. This amount is split between the four major holidays: The Big Bairam, The Small Bairam, Christmas and Easter. See Text #13 for a discussion of feasts and holiday customs in Egypt. For the bawwabs and other service help, the equivalent of one month's gratuity at each holiday is reasonable.

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iddars irṛaabiʕ	UNIT FOUR*
IV.1 muḥadsa	*Conversation*
sahṛa ʕand	*An Evening at*
wilyam wimarša	*William and Marcia's*
samiir, layla,	*Samir, Layla,*
nabiil, fariida,	*Nabil, Farida,*
teelor, nansi,	*Taylor, Nancy,*
linda, mark,	*Linda, Mark,*
wilyam, marša	*William, Marcia*

fariida - mutašakkiriin ʔawi ya marša . taʕabti nafsik xaaliṣ . ʕamalti ḥagaat kitiira wilʔakl kaan laziiz .	*Farida -*	*Thank you very much, Marcia. You went to a lot of trouble [tired yourself out]. You made many dishes, and the food was delicious.*
nabiil wiwilyam wisamiir - ʔawi ʔawi . alf šukṛ .	*Nabil, William and Samir -*	*Very, very [delicious]. Thank you very much.*
marša - ya gamaaʕa ana maʕamaltiš ḥaaga gamb illi ntu ʕamaltuuh . wiʕawza aʔullukum inn wilyam saʕidni ktiir imbaariḥ winnahaṛda . miskiin ɣasal kull ilmawaʕiin wisaʕidni fiṭṭabiix .	*Marcia -*	*Listen, [you people] I didn't do anything compared to what you did. And I want to tell you that William helped me very much yesterday and today. Poor guy, he washed all the dishes and helped me with the cooking.*
layla - yabaxtik , yabaxtik . yasitti ḥna rriggaala bituʕna mayištaɣaluuš filmaṭbax xaaliṣ la ṭabx wala ɣasiil mawaʕiin wala ḥatta ʕamal iššaay wilʔahwa lnafsuhum .	*Layla -*	*You're lucky. My dear, our husbands never work in the kitchen at all, neither cooking nor washing dishes, not even making tea or coffee for themselves.*

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* *Cultural Notes for Unit Four begin on page 97.*

nansi - ħaṛaam ʕaleeki[1] ya layla, ilkalaam da miš maẓbuuṭ . tiʕṛafi inn ana fħayaati makaltiš bamya ħilwa zayy illi kaltaha min ideen idduktooṛ muniir gaṛna filbeet illi kunna sakniin fiih fmaṣr .	*Nancy* - *Shame on you,*[1] *Layla. That's not correct. You know, in all my life I never ate okra as delicious as what I ate made by Dr. Munir, our neighbor in the building we were living i in Egypt.*
teelor - wiyasalaam ʕala[2] lbaʔlaawa lli byiʕmilha dduktooṛ muniir ! wiʕala fikra kaan biysaaʕid issitt btaʕtu fħagaat kitiira fšuɣl ilbeet .	*Taylor* - *And what good*[2] *baklava Dr. Munir makes! And by the way, he used to help his wife a lot with the housework.*
fariida - ya gamaaʕa matinsuuš inn irriggaala btuʕna itʕawwidu innuhum mayištaɣaluuš filbeet ʕašaan issitt ilmaṣriyya bitħibb innaha tbaašir ilmaṭbax binafsaha , wimuʕẓam ilwaʔt bitlaaʔi musaʕda min iššaɣɣaala wiṭṭabbaax , faʕašaan kida mafiiš ayy daaʕi inn iṛṛaagil yištaɣal filmaṭbax .	*Farida* - *Don't forget that our husbands are not used to working in the house because the Egyptian housewife likes to run the kitchen herself, and most of the time she gets help from the maid and the cook, and for this reason there is no need for the man to work in the kitchen.*
nabiil wisamiir - bṛavo ya fariida . ahu da lkalaam ilmaẓbuuṭ .	*Nabil and Samir* - *Good for you, Farida. That's right.*
nansi - yabaxtik ya marša ħatṛuuħi maṣr witirtaaħi min ɣasiil ilmawaʕiin . ħaykuun ʕandik šaɣɣaala wṭabbaax .	*Nancy* - *You're lucky, Marcia. You'll go to Egypt and you won't have to wash dishes. You'll have a maid and a cook.*
linda - aywa ya maama . bass matinsiiš inn dilwaʔt iššaɣɣalaat maʔaṣbaħuuš kutaaṛ zayy zamaan . muʕẓamhum biyfaḍḍal yištaɣal	*Linda* - *Yes, Mom. But don't forget that nowadays maids are not as plentiful as before. Most of them prefer to work in the factories.*[3]

filmaṣaaniʕ.[3]	
mark - ṣaħiiħ. dilwaʔt ʕadad ilmaṣaaniʕ biyziid fimaṣr:[4] filqaahiṛa wfilmudun ilkibiira kullaha.	Mark - That's right. Now the number of factories is increasing in Egypt:[4] in Cairo and in all the big cities.
teelor - maẓbuuṭ, widi ħaaga munṭaẓaṛa. ʕandak masalan ṣinaaʕit innasiig izdaharit giddan fimaṣr fissanawaat ilʔaxiira,[5] widi hiyya illi btaaxud ʕadad kibiir min ilbanaat.	Taylor - That's right, and this is to be expected. For example, the textile industry has flourished greatly in Egypt in recent years,[5] and this [industry] is what employs a great number of girls.
wilyam - yaʕni miš ħanilʔa šayyaala?	William - Does that mean we're not going to find a maid?
nansi - laʔ ħatlaaʔi, bass biṣʕuuba šwayya.	Nancy - No. You'll find one [a maid], but with some difficulty.
nabiil - matxafš[6] ya wilyam ana hasaʕdak filmawḍuuʕ da.	Nabil - Don't worry,[6] William. I'll help you in this matter.
teelor - ya gamaaʕa matxafuuš. intu ħatṛuuħu maṣr wiħatinbisṭu giddan. ahamm ħaaga ʕaawiz aʔulhalkum innukum tintihizu fuṛṣit wugudkum fimaṣr wititʕaṛṛafu ʕala nawaaħi ssaqaafa wilħaḍaaṛa lmaṣriyya. laazim tiħawlu tikkallimu ʕaṛabi ṭuul ilwaʔt. wiħatlaaʔu inn lmaṣriyyiin ħaysaʕduukum ʔawi fkida.[7]	Taylor - Don't worry. You'll go to Egypt and you'll have a good time. The most important thing I want to tell you is that you should take the opportunity of your stay in Egypt to familiarize yourselves with Egyptian culture and society [civilization]. You must try to speak Arabic all the time. You'll find that the Egyptians will help you a lot in this matter.[7]
mark - maẓbuuṭ. ana tʕallimt ilʕaṛabi min iššayyaala illi kaanit ʕandina awwil maṛṛa ṛuħna fiiha maṣr. kaanit bint laṭiifa ʔawi. wibtiʕṛaf ingiliizi. saʕditni giddan.	Mark - That's right. I learned Arabic from the maid we had the first time we were in Egypt. She was a very nice girl and she knew English. She helped me a great deal.

nansi - ilmaṣriyyiin mašhuriin biʔinnuhum biyiʕṛafu luɣaat kitiira . kaan ʕandina gaaṛa maṣriyya filmaʕaadi bititkallim ingiliizi wifaṛansaawi wiʔalmaani kwayyis ʔawi .	*Nancy - The Egyptian people are famous for knowing many [foreign] languages. We had an Egyptian woman neighbor in Maadi who spoke English, French and German very well.*
teelor - mahu da šeeʔ ṭabiiʕi liʔann mawqiʕ maṣr ilguɣṛaafi biyxalliiha ħalaʔit ilwaṣl been iššarʔ wilɣaṛb . wimatinsiiš ya nansi inn maṣr fiiha ʕadad kibiir min ilmadaaris ilxaṣṣa : ilʔingiliiziyya wilfaṛansawiyya wilʔalmaniyya wilʔiṭaliyya wilyunaniyya . iħna malʔinaaš ayy ṣuʕuuba fimadaaris ilʔawlaad . mark ixtaṛnaalu lmadrasa lʔalmaani , wilinda ṛaaħit madṛasa faṛansaawi .	*Taylor - Well, this is natural because Egypt's geographical location makes it the point of contact between the East and the West. Don't forget, Nancy, that in Egypt there are a great number of private schools: English, French, German, Italian and Greek. We didn't find any difficulties in the children's schools. We chose for Mark the German school, and Linda attended a French school.*
nansi - ilħaʔiiʔa di kaanit fuṛṣa zahabiyya lmark wilinda liʔannuhum itʕallimu luɣa gdiida witʕaṛṛafu ʕala saqaafa gdiida .	*Nancy - To tell the truth, this was a golden opportunity for Mark and Linda because they learned a new language and got to know a new culture.*
marša - di ħaaga kwayyisa ʔawi . ana ṭabʕan ħikaayit ilmadaaris di lissa badri ʕaleeha binnisbaali , liʔann ʕala dxuul ilmadaaris ħaykuun žoon lissa makammilš sanateen .	*Marcia - This is a very good thing. For me, of course, it is still early for [to think about] school matters because when the school year starts John will be not quite two years old.*

linda - ʕarfa ya marša , žoon ɦayitmattaʕ bigaww maṣr[8] fiššita finawaadi ilqaahiṛa[9] lhayla .	Linda - You know, Marcia, John is going to enjoy the winter weather in Egypt[8] in the wonderful clubs in Cairo.[9]
nansi - law sakantu fgardin siti[10] tiʔdaṛu tištirku fnaadi lgiziira - mudhiš . fiih ganaayin wasʕa wɦammamaat sibaaɦa , wikull ilʔalʕaab iṛṛiyaḍiyya . haayil ṣeef wišita . fiššita tuʔʕudi fiššams witinbisṭi inti wžoon , wifiṣṣeef billeel zayy ilganna . winaadi lgiziira ɦaykuun barḍu ʔuṛayyib ʕaleekum law sakantu fizzamaalik .	Nancy - If you live in Garden City[10] you can join the Gizira Club - it's wonderful. It has large parks and swimming pools, and all [kinds of] sports. It's wonderful, summer and winter. In the winter you can sit in the sun and have fun, you and John, and in the summer at night it's like [a] paradise. And the Gizira Club will also be close by if you live in Zamalik.
teelor - ʕala lʕumuum ilqaahiṛa fi·iha nawaadi ktiira wkullaha hayla . lamma kunna fmaṣr iggidiida kunna binṛuuɦ naadi hilyopolis ,[11] gamiil giddan ṣeef wišita .	Taylor - Generally speaking, there are many clubs in Cairo and all of them are wonderful. When we were in Masr El-Gidida we used to go to the Heliopolis[11] Club. It's very beautiful, [in] summer and winter.
mark - wikamaan naadi lmaʕaadi yabaaba ɦilw ʔawi .	Mark - And the Maadi Club is very nice, Dad.
linda - nisiiti ya maama tiʔuuli lmaṛša innuhum yiʔdaṛu yitɣaddu aw yitʕaššu fnaadi lgiziira . ʕanduhum kufta wkabaab[12] wiɦagaat tanya . ana kaan biyiʕgibni lʔakl fnaadi lgiziira aɦsan min ilbalad .	Linda - Mom, you forgot to tell Marcia that they can have lunch or dinner at the Gizira Club. They serve kufta and kabaab[12] and other things. I liked the food at the Gizira Club more than downtown.

teelor - ilwaaqiʕ inn ilʔamaakin di kullaha : naadi lgiziira aw naadi hilyopolis aw naadi lmaʕaadi aw ɣeeru, ilʔakl fiiha kwaayis wirxiiṣ .	*Taylor - Really, all these places: the Gizira Club, the Heliopolis Club, the Maadi Club, and others, serve good and cheap food.*
nansi - iħna ktiir ʔawi ʕazamna aṣħabna : maṣriyyiin wiʔamrikaan , finnawaadi di ʕala ɣada aw ʕaša .	*Nancy - Many times we invited our Egyptian and American friends to these clubs for lunch or dinner.*
teelor - feen ayyaam maṣr ilħilwa ! ana kunt dayman baʕd ma axaḷḷaṣ šuɣli filgamʕa lʔamrikiyya aħibb afuut ʕala naadi lgiziira aaxud fingaal ʔahwa wasmaʕ našṛit ilʔaxbaaṛ .	*Taylor - Where are the beautiful days [we spent] in Egypt! I always used to like to go to the Gizira Club, after finishing my work at the American University, to have a cup of coffee and listen to the news broadcast.*
wilyam - ħaḍritak kunt btismaʕ radyu lqaahiṛa , walla lzaaʕa agnabiyya ?	*William -Did you listen to Radio Cairo or to a foreign station?*
teelor - radyu lqaahiṛa ṭabʕan . ana kunt aħibb asmaʕ našṛit ilʔaxbaaṛ bilʕaṛabi . nansi wilwilaad kaanu biyismaʕu našṛit ilʔaxbaaṛ bilʔingiliizi min radyu lqaahiṛa .	*Taylor - Radio Cairo, of course. I used to listen to the news broadcast in Arabic. Nancy and the children used to listen to the news in English from Radio Cairo.*
marša - ya salaam ! fiih izaaʕa maṣriyya bilʔingiliizi ?	*Marcia - Fantastic! Are there Egyptian broadcasts in English?*

mark - ṭabʕan , wibiluɣaat agnabiyya muxtalifa . izaaʕit ilqaahiṛa min aqwa iʔizaʕaat filʕaalam fibaṛamigha ilmuwaggaha[13] ill bititʔaddim biluɣaat ʕadiida muxtalifa .	Mark -	Of course, and in other foreign languages. Radio Cairo is one of the most powerful stations in the world in its special [directed] programs[13] which are presented in a variety of languages.
linda - wilbirnaamig ilʕaam kamaan kuwayyis , fiih mawḍuʕaat saqafiyya wiʕilmiyya wigtimaʕiyya wiʔadabiyya wifukahiyya wiṛiyaḍiyya muxtalifa .	Linda -	The General Program is good too. It includes various cultural, scientific, social, literary, comic, and athletic subjects.
wilyam - wittilivizyoon ilmaṣri fiih baṛaamig agnabiyya ?	William -	Does the television present foreign programs?
linda - aywa . da ana yaama tfaṛṛagt fiih ʕala aflaam wiħalaʔaat amrikiyya .	Linda -	Yes. Many times I watched American movies and series.
marša - muškilti ana inni mabaʕṛafš aʔṛa ʕaṛabi , batkallim bass . wimiš ʕarfa iza kaan fiih gaṛaayid bilʔingiliizi walla laʔ .	Marcia -	My problem is that I don't know how to read Arabic, I just speak it. I don't know if there are newspapers in English or not.
nansi - ṭabʕan . fiih ilʔižipšyan gazett , gariida maṣriyya billuɣa lʔingiliiziyya . wifiih kamaan gaṛaayid wimagallaat amrikiyya .	Nancy -	Of course. There's the Egyptian Gazette, an Egyptian English-language newspaper. There are also American newspapers and magazines.
marša - ana ṭabʕan ħaħaawil ašuuf aflaam maṣriyya ʕala ʔadd ma aʔdaṛ , bass ʕawza asʔal hal fiih aflaam amrikaani filqaahiṛa walla	Marcia -	Of course I will try to see Egyptian movies as much as I can, but I would like to ask if there are American movies [shown] in Cairo

laʔ ?		or not?
linda - yaah ![15] aɦdas aflaam amrikaani tlaʔiiha filqaahiṛa . maykunš ʕandik fikra min ilwigha di .	Linda -	Sure! You find the most recent American movies in Cairo. Don't worry about that.
teelor - iɦna ʔulnaalik inn ilqaahiṛa tuʕtabaṛ markaz lissaqaafa lʕaalamiyya : fiiha aflaam agnabiyya , wibtiigi fiiha firaʔ agnabiyya lilbaleeh wittamsiil wilfunuun iššaʕbiyya .	Taylor -	We told you that Cairo is considered an international cultural center: there are foreign movies, and foreign ballet, acting and folk dance troupes come there.
nabiil - da kalaam maẓbuuṭ , waɦibb aʔullak ya wilyam inn firaʔ ilfunuun iššaʕbiyya lmaṣriyya hayla , firaʔ mudhiša .	Nabil -	That's right, and I want to tell you, William, that the Egyptian folk dance troupes are wonderful, amazing troupes.
fariida - ana ʔaṛeet filgurnaal min usbuʕeen inn firʔa min ilfiraʔ di ʕamalit gawla fʔamriika .	Farida -	I read in the newspaper a couple of weeks ago that one of these troupes was on tour in America.
mark - matinsuuš masṛaɦ ilʕaṛaayis . baaba kaan dayman yaxudni nitfaṛṛag ʕaleeh .	Mark -	Don't forget the puppet theater. Dad always used to take me to see it.
teelor - ṣaɦiiɦ , iɦna tfaṛṛagna ʕaleeh kitiir , wiʕagabna ʔawi .	Taylor -	That's right. We went to see it many times, and we enjoyed it very much.
layla - ya xwanna lʔaʕda ɦilwa[14] wilkalaam ʕa'a maṣr biyxalliina ninsa lwaʔt . intu ʕarfiin inn issaaʕa dilwaʔt iṭnaašaṛ wiṛubʕ ?	Layla -	Well folks, it's a nice party [gathering][14] and talking about Egypt makes us forget the time. Do you know that it's 12:15 [A.M.] now?

nansi - yaah ! da ḥna laazim nimši . mutašakkiriin ya marša , mutašakkiriin ya wilyam . ya gamaaʕa ḥna suʕada ?awi inn iḥna tʕaṛṛafna ʕala aṣḥaab maṣriyyiin gudaad .	*Nancy* -	*Oh my goodness!*[15] *We have to be going. Thank you, Marcia. Thank you, William. We are very happy to have met some new Egyptian friends.*
nabiil - iḥna asʕad .	*Nabil* -	*Same here. [We are happier than you.]*
nansi - itfaḍḍalu kullukum ʕandina yoom ilgumʕa igayya , nitʕašša maʕa baʕḍ , šaṛṛafuuna ssaaʕa sabʕa .	*Nancy* -	*You are all invited to our house this coming Friday to have dinner together. Come [honor us] at seven o'clock.*
fariida wlayla wmarša - in šaa? aḷḷaah . mutašakkiriin ?awi .	*Farida, Layla and Marcia* -	*God willing. Thank you very much.*

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الدرس الرابع

سهره عند وليم ومارشا

فريده – متشكرين قوى يا مارشا . تعبتى نفسك خالص . عملتى حاجات كتيره ، والاكل كان لذيذ .

نبيل وليلى وسمير – قوى قوى . الف شكر .

مارشا – ياجماعه انا ماعملتش حاجه جنب اللى انتم عملتوه . وعاوزه اقول لكم ان وليم ساعدنى كتير امبارح والنهارده . مسكين غسل كل المواعين وساعدنى فى الطبيخ .

ليلى – يابختك ، يابختك . ياستى احنا الرجاله بتوعنا مايشتغلوش فى المطبخ خالص ، لاطبخ ولا غسيل مواعين ولا حتى عمل الشاي والقهوه لنفسهم .

نانسى – حرام عليك[1] ياليلى ، الكلام دا مش مظبوط . تعرفى أن انا فى حياتى ماكلتش باسبه حلوه زى اللى كلتها من ايدين الدكتور منير جارنا فى البيت اللى كنا ساكنين فيه فى مصر .

تيلور – وياسلام على[2] البقلاوه اللى بيعملها الدكتور منير ! وعلى فكره كان بيساعد الست بتاعته فى حاجات كتيره فى شغل البيت .

فريده – ياجماعه ماتنسوش ان الرجاله بتوعنا اتعودوا انهم مايشتغلوش فى البيت عشان الست المصريه بتحب انها تباشر المطبخ بنفسها . ومعظم الوقت بتلاقى مساعده من الشغاله والطباخ ، فعشان كدا مافيش اى داعى ان الراجل يشتغل فى المطبخ .

نبيل وسمير – برافو يا فريده . اهو دا الكلام المظبوط .

نانسى – يابختك يامارشا . حتروحى مصر وترتاحى من غسيل المواعين . حيكون عندك شغاله وطباخ .

لندا – ايوه ياماما . بس ماتنسيش ان دلوقت الشغالات مااصبحوش كتار زى زمان . معظمهم بيفضّل يشتغل فى المصانع[3].

مارك – صحيح . دلوقت عدد المصانع بيزيد فى مصر[4]، فى القاهره وفى المدن الكبيره كلها .

تيلور – مظبوط ، ودى حاجه منتظره . عندك مثلا صناعة النسيج ازدهرت جدا فى مصر فى السنوات الاخيره[5]، ودى هى اللى بتاخذ عدد كبير من البنات .

وليم – يعنى مش حنلاقى شغاله ؟

نانسى – لاء حتلاقى ، بس بصعوبه شويه .

نبيل – ماتخافش[6] ياوليم ، انا حاساعدك فى الموضوع دا .

تيلور – ياجماعه ماتخافوش . انتم حتروحوا مصر وحتنبسطوا جدا . اهم حاجه عاوز اقولها لكم انكم تنتهزوا فرصة وجودكم فى مصر وتتعرفوا على نواحى الثقافه والحضاره المصريه . لازم تحاولوا تتكلموا عربى طول الوقت . وحتلاقوا ان المصريين حيساعدوكم قوى فى كدا[7].

مارك – مظبوط . انا اتعلمت العربى من الشغاله اللى كانت عندنا اول مره رحنا فيها مصر . كانت بنت لطيفه قوى وبتعرف انجليزى . ساعدتنى جدا .

نانسى – المصريين مشهورين بانهم بيعرفوا لغات كتيره . كان عندنا جاره مصريه فى المعادى بتتكلم انجليزى وفرنساوى والمانى كويس قوى .

تيلور – ماهو دا شئ طبيعى لان موقع مصر الجغرافى بيخليها حلقة

الوصل بين الشرق والغرب . وماتنسيش يانانسى ان مصر فيها عدد كبير من المدارس الخاصه : الانجليزيه والفرنساويه والالمانيه والايطاليه واليونانيه . احنا مالقيناش اى صعوبه فى مدارس الاولاد . مارك اخترناله المدرسه الالمانى ، ولندا راحت مدرسه فرنساوى .

نانسى – الحقيقه دى كانت فرصه ذهبيه لمارك ولندا لانهم اتعلموا لغه جديده واتعرفوا على ثقافه جديده .

مارشا – دى حاجه كويسه قوى . انا طبعا حكاية المدارس دى لسه بدرى عليها بالنسبه لى ، لان على دخول المدارس حيكون جون لسه ماكملش سنتين .

لندا – عارفه يامارشا ، جون حيتمتع بجو مصر[8] فى الشتاء فى نوادى القاهره[9] الهايله .

نانسى – لو سكنتوا فى جاردن سيتى[10] تقدروا تشتركوا فى نادى الجزيره مدهش . فيه جناين واسعه وحمامات سباحه ، وكل الالعاب الرياضيه ، هايل صيف وشتاء . فى الشتاء تقعدى فى الشمس وتنبسطى انت وجون ، وفى الصيف بالليل زى الجنه . ونادى الجزيره حيكون برضه قريب عليكم لو سكنتوا فى الزمالك .

تيلور – على العموم القاهره فيها نوادى كتيره وكلها هايله . لما كنا فى مصر الجديده كنا بنروح نادى هليوبوليس[11]، جميل جدا صيف وشتاء .

مارك – وكمان نادى المعادى يابابا حلو قوى .

لندا – نسيتى ياماما تقولى لمارشا انهم يقدروا يتغدوا او يتعشوا فى نادى الجزيره . عندهم كفته وكباب[12] وحاجات تانيه . انا كان بيعجبنى الاكل فى نادى الجزيره احسن من البلد .

تيلور – الواقع ان الاماكن دى كلها : نادى الجزيره أو نادى هليوبوليس أو نادى المعادى أو غيره ، الاكل فيها كويس ورخيص .

نانسى – احنا كتير قوى عزمنا اصحابنا : مصريين وامريكان ، فى النوادى دى على غداء أو عشاء .

تيلور – فين ايام مصر الحلوه ! انا كنت دايما بعد ما اخلّص شغلى فى الجامعه الامريكيه احب افوت على نادى الجزيره آخد فنجال قهوه واسمع نشرة الاخبار .

وليم – حضرتك كنت بتسمع راديو القاهره ، ولاّ اذاعه اجنبيه ؟

تيلور – راديو القاهره طبعا . انا كنت احب اسمع نشرة الاخبار بالعربى . نانسى والولاد كانوا بيسمعوا نشرة الاخبار بالانجليزى من راديو القاهره .

مارشا – ياسلام ! فيه اذاعه مصريه بالانجليزى ؟

مارك – طبعا ، وبلغات اجنبيه مختلفه . اذاعة القاهره من اقوى الاذاعات فى العالم فى برامجها الموجهه[13] اللى بتتقدم بلغات عديده مختلفه .

لندا – والبرنامج العام كمان كويس ، فيه موضوعات ثقافيه وعلميه واجتماعيه وادبيه وفكاهيه ورياضيه مختلفه .

وليم – والتليفزيون المصرى فيه برامج اجنبيه ؟

لندا – ايوه . دا انا ياما اتفرجت فيه على افلام وحلقات امريكيه .

مارشا – مشكلتى انا انى ماباعرفش اقرا عربى ، باتكلم بس . ومش عارفه اذا كان فيه جرائد بالانجليزى ، ولاّ لاء ؟

نانسى – طبعا . فيه الاجيبشيان جازيت ، جريده مصريه باللغه الانجليزيه . وفيه كمان جرائد ومجلات امريكيه .

مارشا – انا طبعا حاحاول اشوف افلام مصريه على قدّ ما اقدر ، بس عاوزه

اسأل هل فيه افلام امريكانى فى القاهره ولاّ لاء ؟

لندا — ياه[15] ! احدث افلام امريكانى تلاقيها فى القاهره . مايكونش عندك فكره من الوجهه دى .

تيلور — احنا قلنالك ان القاهره تعتبر مركز للثقافه العالميه : فيها افلام اجنبيه ، وبتيجى فيها فرق اجنبيه للباليه والتمثيل والفنون الشعبيه .

نبيل — دا كلام مظبوط ، واحب اقول لك ياوليم ان فرق الفنون الشعبيه المصريه هايله ، فرق مدهشه .

فريده — انا قريت فى الجرنال من اسبوعين ان فرقه من الفرق دى عملت جوله فى امريكا .

مارك — ماتنسوش مسرح العرايس . بابا كان دايما باخدنى نتفرج عليه.

تيلور — صحيح ، احنا اتفرجنا عليه كتير ، وعجبنا قوى .

ليلى — ياخوانا القعده حلوه[14] والكلام على مصر بيخلينا ننسى الوقت. انتم عارفين ان الساعه دلوقت اتناشر وربع ؟

نانسى — ياه ! دا احنا لازم نمشى . متشكرين يامارشا ، متشكرين ياوليم . ياجماعه احنا سعداء قوى ان احنا اتعرفنا على اصحاب مصريين جداد .

نبيل — احنا اسعد .

نانسى — اتفضلوا كلكم عندنا يوم الجمعه الجايه ، نتعشى مع بعض ، شرفونا الساعه سبعه .

فريده وليلى ومارشا — ان شاء الله . متشكرين قوى .

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IV.2 /niẓaam ilbeet ilmaṣri/	LIFE STYLE OF THE ÆGYPTIAN HOME
niẓaam ilbeet ilmaṣri illi firriif biyixtilif ʕannu filmadiina . wikamaan ilḥaala l?iqtiṣadiyya muhimma wbitxalli fiih far? been niẓaam ilbeet iza kaanit il?usṛa fa?iira aw mutawaṣṣiṭa aw ɣaniyya . laakin fiih ḥaaga muštaṛaka filkull wihiyya inn sitt ilbeet hiyya lmas?uula waḥdaha ʕan idaṛtu wiṛṛaagil mabyitdaxxalš . wibyiʕtibir inn ilbeet mamlakt issitt wi?inn dooṛu huwwa ṣṣaṛf ʕaleeh .	*The life style of an Egyptian home in the countryside is different from that in the city. [Also], the economic side is important and differentiates between a poor, middle class, or a wealthy family. But there is something common in all three: the lady of the house [wife] is the only person who is responsible for its management, and the man [husband] does not interfere [with anything]. He considers the house to be the realm of [the wife]; his role [here] is to support it [to spend money].*
wiʕašaan ilfuruu? illi tkallimna ʕaleeha ḥayaqtaṣir ḥadisna ʕala beet maṣri filqaahiṛa lil?usṛa mutawaṣṣiṭa aw foo? ilmutawaṣṣiṭ , yaʕni ṣaḥb ilbeet mudarris filgamʕa masalan .	*Because of the differences which we have mentioned, our discussion will be confined to a middle-class, or above-average family in Cairo, for example, [where] the head of the house is a university professor.*
sitt ilbeet filḥaala di biyib?a ʕandaha musaʕdiin yisaʕduuha ... fayib?a fiih šayɣaala ʕala l?aqall bitib?a mas?uula ʕan ittanḍiif wišira iḥtiyagaat ilbeet ilyawmiyya min bi?aala wxuḍaaṛ wilaḥma .	*The lady of the house in this case has assistants to help her ... there is at least one maid who is responsible for cleaning the house and for buying the daily necessities of the house [in terms of] groceries.*

wimumkin yikuun fiih ṭabbaax wifilħaala di biyibʔa huwwa lmasʔuul ʕan šira lxuḍaar willaħma , wiza kaanit sitt ilbeet muwaẓẓafa wiʕandaha aṭfaal fayibʔa fiih daada ʕašaan taaxud balha min ilʔaṭfaal fiɣyabha .

aɣlabiyyit ilʕaaʔilaat illi binitkallim ʕanha biyibʔa ʕandaha ɣassalaat bilkahṛaba . wiʔiza makanš ʕandaha biyibʔa fiih ɣassaala bitiigi maṛṛa filʔusbuuʕ lilɣaṛaḍ da . wiʔaħyaanan iššaɣɣaala bitʔuum bilmuhimma di .

awʔaat ilʔakl binnisba lilfiṭaar bitibʔa ħawaali ssaaʕa sabʕa ṣabaaħan wilfiṭaar mukawwan min fuul wiṭaʕmiyya wibeeḍ wigibna wimṛabba wišaay billaban wiʔahwa wiʕeeš . wilʕeeš da laazim wiʔasaasi fikull akla . ilɣada huwwa lʔakla rraʔisiyya filyoom .[16]

wilʔusṛa lmaṣriyya iza ʕamalit ʕuzuumit ɣada falʔakl biyibʔa ma been issaaʕa itneen witalaata . wida biykuun xuḍaaṛ maṭbuux billaħma wiṛuzz aw makaṛoona aw maħši aw ṣiniyyit baṭaaṭis billaħma filfuṛn , wiwaraʔ ʕinab aw koosa wilaħma miħammaṛa aw firaax aw samak wisalaṭa xaḍṛa wisalaṭit

vegetables, and meats. There may be a cook and, in this case, he is responsible for buying the vegetables and meat and, if the lady of the house is employed and has children, there is a *dada* [nanny] to take care of the children in her absence.

The majority of the families about which we are talking have their own electric washing machines. If they don't [have washing machines], a washerwoman comes once a week for this purpose. Sometimes, the maid takes care of this task.

The time for breakfast is about seven o'clock [a.m.]. It comprises *fuul*, "fava beans," *falafil*, "fried ground bean patties," eggs, cheese, [and/or] jam, tea with milk, coffee, and bread. Bread is essential with each meal. Dinner is the main meal of the day.[16]

When the Egyptian family invites people for dinner, food is [served] between two and three o'clock. This includes cooked vegetables with meat, rice or pasta, stuffed or oven-baked potatoes with meat, stuffed grape leaves or [stuffed] zucchini, roasted meat, chicken or fish, and green salad and

ṭiħlina . wittaħliya fakha . wifilʕazaayim biyibʔa kimmiyyit ilʔakl kibiira . yaʕni ilwaaħid minkum mayindihišš iza ṛaaħ ʕuzuuma huwwa wissitt btaʕtu ʕala ɣada aw ʕaša fibeet maṣri wilaʔa lʔakl yikaffi sitta aw tamanya . iwʕa tiftikir inn kaan fiih madʕuwwiin ɣerkum wiʕtaẓaṛu ! da huwwa lkaṛam ilmaṣri .[17]	tahini salad. The dessert consists of fruit. At parties, there is plenty of food. [This means that] if you and your wife go [are invited] to a lunch or supper party at an Egyptian home, you should not be surprised if you find the food to be enough for six or eight [people]. Do not think that there were other guests invited who could not attend [who apologized]! This is only Egyptian hospitality.[17]
muʕẓam ilmaṣriyyiin biyħibbu yinaamu baʕd ilɣada ma been isṣaaʕa talaata wxamsa baʕd iḍḍuhṛ wida biyibʔa mumkin liʔann muwaẓẓafiin ilħukuuma mabyirgaʕuuš makatibhum baʕd iḍḍuhṛ fasaʕaat ilʕamal irrasmiyya min tamanya ṣabaaħan litneen baʕd iḍḍuhṛ .	Most Egyptians like to take a nap after dinner, between three and five p.m., and this is possible because the government employees do not go back to their offices in the afternoon. The official working hours are from eight a.m. to two p.m.
ma been issaaʕa sitta wissaaʕa tamanya misaaʔan biyibʔa fiih galasaat ʕaaʔiliyya wistiqbaal ḍuyuuf min aṣdiqaaʔ aw aqaaṛib . wizziyaṛaat di bitibʔa ya imma bimawʕid aw biduun mawʕid saabiq .[18] wifilgalasaat di biyʔaddimu liḍḍuyuuf mašṛubaat barda zayy ilkoka koola wililmunaada aw ʕaṣiir burtuʔaan aw ħaaga suxna : šaay aw ʔahwa , wikeek aw gatooh aw	Between six and eight o'clock in the evening, there are family chats and receiving of guests, either friends or relatives. Such visits may take place by appointment, or without previous notice.[18] During these gatherings, guests are offered cold drinks such as Coca-Cola, lemonade, or orange juice, or hot drinks such as tea or coffee, and cake, or gateaux, or cookies. Because of the help

baskoot . wibsabab ilmusaʕdaat illi sitt ilbeet bitiʔaaha min iššayyaala wiṭṭabbaax mabtibʔaaš muškila innaha tɦaḍḍaṛ ʕaša mufaagiʔ liḍyuuf ɣeer munṭaẓariin gum lizziyaaṛa fimiʕaad ilʕaša illi biyibʔa ɦawaali ssaaʕa tisʕa masaaʔan fiṣṣeef witamanya fiššita .

amaakin istiʔbaal iḍḍuyuuf filbeet bitatawaqqaf ʕala nooʕ ilʕilaaqa been iḍḍuyuuf wibeen ṣaaɦib ilbeet faʔiza makanitš ilmiʕrifa wasiiqa aw kaan iḍḍeef rasmi fabiytimm liʔistiqbaal fiṣṣaloon[19] laakin iza kaanu aṣdiqaaʔ hamimiin aw ʔaṛaayib fabyistaʔbiluuhum filʔantireeh[20] aw filbalkoona binnihaaṛ fiššita aw billeel fiṣṣeef .

niṣtaxliṣ min kida innu iza ɦadd ʕazamak ʕala iɣada winta fmaṣr yibʔa ʔaẓdu innak tiṛuɦlu ssaaʕa tneen wiʔiza ʕazamak ʕala ilʕaša yibʔa ʔaẓdu ssaaʕa tamanya fiššita aw issaaʕa tisʕa fiṣṣeef . wisawaaʔan kaan ɣada aw ʕaša taʔakkad inn ilbeet ilmasri ɦayʔaddimlak akla kamla zayy ma ʔulna ʔabl kida .

which the lady of the house receives from the maid or the cook, she does not find any problem in preparing an unexpected supper for guests who drop in at dinner time [about nine p.m. in the summer and eight p.m. in the wintertime].

Places where guests are received in the home depends on the kind of relationship [one has] with these guests. If the relationship is not close enough, or if the guest is formal, reception takes place in the salon, or drawing room.[19] *But if the guests are dear friends or relatives, they are received in the antree, [foyer or family room,]*[20] *or on the balcony during the daytime in the winter or at night in the summertime.*

One may thus deduce [from what we just mentioned] that if someone invites you for dinner in Egypt, this means that he expects you at two, and if it is a supper invitation, [this means that] he expects you at eight o'clock in the winter, or at nine o'clock in the summer. Whether you are invited to dinner or supper, you [may] be sure that the Egyptian home will offer you a complete meal as mentioned before.

نظام البيت المصرى

LIFE STYLE OF THE EGYPTIAN HOME

نظام البيت المصرى اللى فى الريف بيختلف عنه فى المدينه . وكمان الحاله الاقتصاديه مهمه وبتخلى فيه فرق بين نظام البيت اذا كانت الاسره فقيره او متوسطه او غنيه . لكن فيه حاجه مشتركه فى الكل وهى ان ست البيت هى المسؤوله وحدها عن ادارته والراجل ما بيتدخلش . وبيعتبر ان البيت مملكة الست وان دوره هو الصرف عليه .

وعشان الفروق اللى اتكلمنا عليها حيقتصر حديثنا على بيت مصرى فى القاهره لاسره متوسطه او فوق المتوسط يعنى صاحب البيت مدرس فى الجامعه مثلا .

ست البيت فى الحاله دى بيبقى عندها مساعدين بيساعدوها ..... فيبقى فيه شغاله على الاقل بتبقى مسؤوله عن التنضيف وشراء احتياجات البيت اليوميه من بقاله وخضار ولحمه . وممكن يكون فيه طباخ وفى الحاله دى بيبقى هو المسؤول عن شراء الخضار واللحمه ، واذا كانت ست البيت موظفه وعندها اطفال فيبقى فيه داده عشان تاخد بالها من الاطفال في غيابها .

أغلبية العائلات اللى بنتكلم عنها بيبقى عندها غسالات بالكهربا . واذا ما كانش عندها بيبقى فيه غساله بتيجى مره فى الاسبوع للغرض دا . واحيانا الشغاله بتقوم بالمهمه دى .

اوقات الاكل بالنسبه للفطار بتبقى حوالى الساعه سبعه صباحا . والفطار مكون من فول وطعميه وبيض وجبنه ومربى وشاى بلبن وقهوه وعيش . والعيش دا لازم واساسى فى كل اكله . الغداء هو الاكله الرئيسيه

فى اليوم[16].

والاسره المصريه اذا عملت عزومة غداء فالاكل بيبقى ما بين الساعه اتنين وتلاته . ودا بيكون خضار مطبوخ باللحمه ورز او مكرونه او محشى او صينية بطاطس باللحمه فى الفرن وورق عنب او كوسه ولحمه محمره او فراخ او سمك ، وسلطه خضراء وسلطة طحينه . والتحليه فاكهه . وفى العزايم بيبقى كمية الاكل كبيره . يعنى الواحد منكم ما يندهشّ اذا راح عزومه هو والست بتاعته على غداء او عشاء في بيت مصرى ولقى الاكل يكفى سته او تمانيه . اوعى تفتكر ان كان فيه مدعوين غيركم واعتذروا ! دا هو الكرم المصرى[17].

معظم المصريين بيحبوا يناموا بعد الغداء ما بين الساعه تلاته وخمسه بعد الضهر ودا بيبقى ممكن لان موظفين الحكومه ما بيرجعوش مكاتبهم بعد الضهر فساعات العمل الرسميه من تمانيه صباحا الى اتنين بعد الضهر .

ما بين الساعه سته والساعه تمانيه مساء بيبقى فيه جلسات عائليه واستقبال ضيوف من اصدقاء او اقارب . والزيارات دى بتبقى يا اما بموعد او بدون موعد سابق[18]. وفى الجلسات دى بيقدموا للضيوف مشروبات بارده زى الكوكا كولا وليموناده او عصير برتقان او حاجه سخنه : شاى او قهوه ، وكيك او جاتو او بسكوت . وبسبب المساعدات اللى ست البيت بتلقاها من الشغاله والطباخ ما بتبقاش مشكله انها تحضر عشاء مفاجئ لضيوف غير منتظرين جم للزياره فى ميعاد العشاء اللى بيبقى حوالى الساعه تسعه مساء فى الصيف وتمانيه فى الشتاء .

اماكن استقبال [illegible] فى البيت بتتوقف على نوع العلاقه بين الضيوف وبين صاحب البيت . فاذا ما كانتش المعرفه وثيقه او كان

الضيف رسمى فيتم الاستقبال فى الصالون[19]. لكن اذا كانوا اصدقاء حميمين او قرايب فيستقبلوهم فى الانتريه[20] او فى البلكونه بالنهار فى الشتاء او بالليل في الصيف .

نستخلص من كدا انه اذا حد عزمك على الغداء وانت فى مصر يبقى قصده انك تروح له الساعه اتنين واذا عزمك على العشاء يبقى قصده الساعه تمانيه فى الشتاء او الساعه تسعه فى الصيف . وسواء كان غداء او عشاء تأكد ان البيت المصرى حيقدم لك اكله كامله زى ما قلنا قبل كدا .

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IV.3 *Cultural Notes*

1. /ħaṛaam ʕaleek/ *or* /ʕaleeki/, *literally means "It is a sin [to do something]," however, in everyday speech it means "Shame on you!". Layla's phrase should be understood in this context. In certain instances the phrase may carry its literal meaning.*

2. /yasalaam ʕala..../, *as an expression of admiration means "how wonderful...!". Here it means "how wonderful the baklava is!". If it precedes phrases that do not attract admiration it simply means "how [much] something is!" e.g.,*/yasalaam ʕala ʔillit baxtu/ *"How unlucky he is!" also* /yasalaam ʕala tuʔl dammak/ *"How dull you are!".*

3. *The majority of household helpers nowadays prefer working in factories and industry to working as maids in homes. In so doing they seek a better social status. The lack of prepared foods and kitchen appliances and washing machines makes this maid-drain very hard on Egyptian housewives.*

4. *Egypt is no longer considered only an agricultural country. The industrialization of Egypt has been expanding since the end of the second world war. The number of factories has consequently increased both in Cairo and in all the big cities and towns.*

5. *One of the leading industries in Egypt nowadays is the weaving and textile industry. The capital of this industry is El-Mahalla El-Kubra in the Delta [See Map page 369.] In addition there are other centers for this industry in Cairo and many of the capitals of the Egyptian provinces. It is worth noting that the weaving and textile industry attracts many women to work in it.*

6. /matxafš/, *literally means "Don't be scared!" or "Have no fear!". It may also mean "Don't worry [about something]!".*

7. Egyptians encourage foreigners to speak Arabic and therefore an American with a limited knowledge of Arabic should not be inhibited in trying to express himself in Arabic, nor should he be embarrassed if he makes mistakes in pronunciation. Egyptians are delighted to hear a foreigner saying /in šaaʔ aḷḷaah/, /aywa/, /ṭabʕan/, /yasalaam/... etc.

8. For temperature norms in Egypt, see page 374.

9. One of the things that strikes a visitor in Cairo is the large number of clubs in its various districts. These clubs serve as family and social gathering places as well as sports centers.

10. For names of locations see map on page 370.

11. Heliopolis also known as /maṣr ilgidiida/, see map on page 370.

12. /kufta wkabaab/ is a very popular Egyptian dish usually served at restaurants. /kufta/consists of ground meat with onions and seasoning, charcoal grilled on skewers. /kabaab/ is made of pieces of lamb meat [the size of stew meat] seasoned and charcoal grilled on skewers. They are served with tahini salad, green salad and Egyptian bread.

13. /ilbaṛaamig ilmuwaggaha/: are special radio programs directed to other countries, chiefly Arab, Islamic and African ones.

14. /ilʔaʕda ħilwa/, literally means "it has been a nice sitting"; this is said whenever someone wants to excuse himself while admitting how wonderful the company is, thus showing his regret for having to leave. It is also said to someone who wants to leave, to encourage him or her to stay.

15. /yaah/ means "oh boy!", "my goodness", "gee whiz", etc.

16. Egyptians have three meals a day, of which lunch is the principal meal. It is served between 2:00 and 3:00 in

the afternoon and is a heavy meal. This is due to the fact that government office hours are generally over by 2:00 in the afternoon. Work in these offices is between 8:00 and 12:00 without a break. Another reason for this working schedule is that the majority of Egyptians are accustomed to taking a nap in the afternoon, particularly during the summer.

17. Through the centuries Egyptians have been known for their hospitality to family and friends. They consider it an obligation to entertain with great generosity all their acquaintances, friends, neighbors and relatives. One of the most striking features of a simple entertainment, luncheon or dinner is the large quantity and variety of foods served.

18. An Egyptian does not feel bothered by visitors who drop in on him unexpectedly. The housewife in such cases goes out of her way to entertain her visitors. This does not require much effort on her part. With the household help she has she can manage to offer them the necessary refreshments. A supply of cold drinks in the summer is always on hand.

19. /iṣṣaloon/ 'drawing room.' This is a formal room for receiving guests who are either important or visiting for the first time.

20. /il?antreeh/ 'living room, foyer.' This is equivalent to an American family room where intimate friends and close relatives are received. This room is usually closer to the entrance of the apartment than the /ṣaloon/ is.

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iddars ilxaamis	UNIT FIVE*
V.1 muħadsa ʕand idduktooṛ teelor	*Conversation* *At the Taylor's*
marša - ya duktooṛ teelor mumkin tiddiini ism ṭabiib aṭfaal filqaahiṛa abʔa axudlu žoon law iħtaag ilʔamṛ ?	*Marcia - Doctor Taylor, can you give me the name of a pediatrician in Cairo I can take John to, if necessary?*
teelor - ṭabʕan . ana miš ʕawzik tišiili hamm min innaħya di . ilʕinaaya ṭṭibbiyya fmaṣr kuwayyisa , wilʔadwiya mutawaffira .	*Taylor - Of course. I don't want you to worry about this matter. Medical care in Egypt is good, and medicines are [easily] available.*
nansi - ħatlaaʔu dakatra maṣriyyiin kuwayyisiin giddan fi kull ittaxaṣṣuṣaat[1] : amṛaaḍ baṭiniyya , wiʕyuun , wigild , wiʔanf wiʔuzun wiħangaṛa , wiʔamṛaaḍ nisa , wigṛaaħa , wiʕẓaam wiɣerha .	*Nancy - You'll find very good Egyptian doctors in all the specialties[1]: internalists, eye doctors [ophthalmologists], dermatologists, ear, nose and throat doctors [otorhinolaryngeologists or ENT], gynecologists, surgeons, osteopaths, and others.*
teelor - wiħaddilkum kamaan ʕinwaan duktooṛ asnaan maṣri kwayyis ʔawi , niʕṛafu min ayyaam ma kaan biyidris idduktoṛaah hina	*Taylor - I'll also give you the address of a very good Egyptian dentist, whom we've known since he was studying for his degree here at the university.*

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* *Cultural Notes for Unit Five begin on page 120.*

filgamʕa .	
marša - ṭayyib ʕaal[2] . ṭammintuuni .	*Marcia* - Fine.[2] I feel better now. [You've reassured me.]
layla - matxafiiš ya marša , ʕandik idduktooṛ nabiil ħaykuun maʕaakum fimaṣr , ṣaħiiħ huwwa duktooṛ taħaliil ṭibbiyya innama tiʔdaṛi tiʕtimidi ʕaleeh , ʕandu aṣħaab wizamaayil dakatra ftaxaṣṣuṣaat muxtalifa .	*Layla* - Don't worry, Marcia, Dr. Nabil will be with you in Egypt. True, he's a pathologist, but you can depend on him. He has friends and colleagues who are doctors in various specialties.
wilyam - ṭabʕan iħna mittikiliin[3] ʕal aḷḷaah wiʕala dduktooṛ nabiil fikull ħaaga .	*William* - Of course we are depending upon God[3] and on Dr. Nabil's help in everything.
teelor - yataṛa ya wilyam ħatiʔḍu ṣṣeef illi gayy fimaṣr walla ħatkuunu rgiʕtu hina ?	*Taylor* - William, I wonder if you're going to spend next summer in Egypt, or will you be back [have returned] here?
wilyam - iħna nawyiin biʔizn illaah nirgaʕ hina fsibtambir .	*William* - We plan [God willing] to come back here in September.
teelor - ʕaẓiim . yibʔa ʕandukum fuṛṣa kwayyisa tiʔḍu šahṛ yulyu aw aɣusṭus fiskindiriyya aw buur saʕiid aw ayy maṣyaf min ilmaṣaayif ilmaṣriyya .[4]	*Taylor* - Great! Then you'll have a good chance to spend the month of July or August in Alexandria or Port Said or any of the Egyptian summer resorts.[4]
nansi - ana aħibb iskindiriyya . dammaha xafiif[5] wiʔahlaha kuṛama , wfiiha plažaat mudhiša .	*Nancy* - I love Alexandria. It's delightful,[5] its people are hospitable, and it has great beaches.
linda - ana ʕagabni ʔawi plaaž ilmaʕmuuṛa , fiih ilxuḍra wilmayya wirṛaml	*Linda* - I was very fond of Maamoura beach. There's the [green] parks and the water

maʕa baʕḍ wimabaniih kullaha ħadiisa .		*and the sand [all together] and all its buildings are modern.*
marša - ʔadd eeh ilmasaafa min ilqaahiṛa liskindiriyya ?	*Marcia -*	*How far is it from Cairo to Alexandria?*
nansi - ħawaali miteen kiilu mitr[6] wiʕašṛa . saʕteen winuṣṣ taʔriiban bilʔaṭr[7] ,diizil kwayyis wimuriiħ . wimumkin tiṛuħuuha biṭṭariiʔ izziṛaaʕi aw iṭṭariiʔ iṣṣaħṛaawi[8] bilʕaṛabiyya aw bilʔutubiis .	*Nancy -*	*About 210 kilometers.[6] About two and a half hours by train[7] - a nice comfortable diesel [train]. Or you can go by car or bus on the agricultural road or the desert road.[8]*
mark - aywa , bass miš laazim tuʔʕudu ṣṣeef kullu fiskindiriyya . ṣaħiiħ iskindiriyya gamiila , bass madaam ʕandukum fuṛṣa ṛuuħu marsa maṭruuħ[9] , ħawaali tultu miit kiilu mitr ɣaṛb iskindiriyya , gamiila giddan , fiiha plaaž min agmal ilpilažaat illi šuftaha fħayaati . ilpilaaž ṭuulu sabʕa kiilu mitr wiṛamlitu naʕma . wiyasalaam ʕala gamaal ilmayya ! tilʔaaha zarʔa wgamiila bšakl maʔdaṛš awṣifuulak .	*Mark -*	*Yes, but you shouldn't spend the whole summer in Alexandria. Sure, Alexandria is beautiful, but as long as you have the chance, go to Marsa Matrouh.[9] It's about 300 kilometers west of Alexandria. It's very beautiful and it has one of the most beautiful beaches I've ever seen in my life. The beach is seven kilometers long and its sand is smooth. And how beautiful the water is! You'll find it's so blue and beautiful I can't describe it to you.*
teelor - mark kalaamu maẓbuuṭ . wilaw ṛuħtu marsa maṭruuħ tiʔdaṛu tuʔafu filʕalameen[9] ,	*Taylor -*	*Mark's right. And if you go to Marsa Matrouh you can stop at El-Alamein[9], [which is] at a distance of about 100 kilometers from*

ʕala buʕd miit kiilu mitr min iskindiriyya taʔriiban . wiṭabʕan intu ʕarfiin inn ilʕalameen liha ahammiyyitha ttarixiyya ʕašaan mawqiʕit ilʕalameen filħaṛb ilʕalamiyya ttanya .		*Alexandria. Of course you know that El-Alamein has [its] historical significance because of the battle of El-Alamein in World War II.*
nansi - wiʕala fikra fʔagaazit ʕiid ilmilaad wiṛaas issana laazim tiṛuuħu tzuuṛu lʔasaaṛ ilmaṣriyya lʔadiima fluʔṣuṛ wiʔaṣwaan .	*Nancy* -	*By the way, during the Christmas and New Year holidays you must go visit the ancient Egyptian monuments in Luxor and Aswan.*
marša - aywa ṭabʕan , di ʕamliin ħisabha .	*Marcia* -	*Yes, of course, we're planning on it.*
linda - wiyasalaam law ʔidirtu tiʕmilu rriħla di fbaaxira finniil[10] , bass laazim tiħgizulha awwil ma tiwṣalu .	*Linda* -	*It would be great if you could make the trip by boat on the Nile,[10] but you must make reservations for it as soon as you arrive [in Egypt].*
mark - ħatinbiṣṭu ʔawi hnaak . bass laazim tišuufu maʕbad abu sinbil .	*Mark* -	*You'll have a good time there. But you have to see the temple of Abu Simbel.*
marša - ʔadd eeh ilmasaafa min ilqaahiṛa lʔaṣwaan ?	*Marcia* -	*How far is it from Cairo to Aswan?*
teelor - min ilqaahiṛa lilluʔṣuṛ ħawaali sittu miyya wsabʕiin kiilu mitr , wimin luʔṣuṛ liʔaṣwaan ħawaali miteen kiilu mitr wʕašṛa , yaʕni lmasaafa kullaha ħawaali tumnu miyya wtamaniin kiilu mitr .	*Taylor* -	*From Cairo to Luxor [the distance] is about 670 kilometers, and from Luxor to Aswan is about 210 kilometers. In other words the total distance is about 880 kilometers.*

marša - wi?iza ma?dirnaaš nil?a makaan filbawaaxir inniliyya di , mumkin niṛuuħ biṭṭayyaaṛa aw bil?aṭr ?	*Marcia - And if we can't get a place on these Nile boats, can we go by plane or train?*
teelor - ṭabʕan . ʕala ayy ħaal laazim ti?ḍu talat tiyyaam ʕala l?a?all filu?ṣuṛ . ħatšuufu maʕbad ilkaṛnak[11] wimaʕbad lu?ṣuṛ[12] wiwaadi lmuluuk wimaqbaṛit tuut ʕanx amuun wiħagaat tanya tiddi fikra ʕan ʕaẓamit ħaḍaarit maṣr il?adiima	*Taylor - Of course. Anyway, you have to spend at least three days in Luxor. You'll see the Temple of Karnak[11], the Temple of Luxor[12], the Valley of the Kings, the tomb of Tutankhamen, and other things that will give you an idea of the greatness of the ancient Egyptian civilization.*
marša - wi?aṣwaan fiiha eeh ya duktooṛ teelor ?	*Marcia - What's in Aswan, Dr. Taylor?*
teelor - fi?aṣwaan ṭabʕan laazim tizuuṛu ssadd ilʕaali[13] wgaziirit fiyala[14] wmaʕbad iziis[15] wimin hinaak tuṛuuħu maʕbad abu simbil[16].	*Taylor - In Aswan, of course, you have to visit the High Dam[13] and Elephantine Island[14] and the Temple of Isis[15] - and from there you go to the Temple of Abu Simbel[16].*
marša - eeh ilħagaat ilmaṣriyya lli lwaaħid laazim yištiriiha min hinaak wiygibha mʕaah hina ?	*Marcia - What are the [Egyptian] things that we [one] should buy there and bring [back] with us?*
nansi - awwil ħaaga laazim tigiibi mʕaaki siggaada aw itneen . issiggaad ilmaṣri haayil . ṣinaaʕa yadawiyya , w?alwaan gamiila wrusumaat ħilwa .	*Nancy - First, you must bring with you a carpet or two. The Egyptian carpets are wonderful. They are handmade, [in] beautiful colors and nice designs.*
linda - laazim tištirilik	*Linda - You must buy a few*

	šiwayyit ħagaat linafsik : xawaatim , wiɣawaayiš , wiʕuʔd maṣri gamiil . ħagaat ħilwa ʔawi . ʕagabit kull aṣħaabi .		*things for yourself: rings, bracelets, and a nice Egyptian necklace - very beautiful things. All my friends liked them.*
farlida -	ʕarfa ya marša law tiṛuuħu xaan ilxaliili[17] ħatlaaʔu fiih kull ilħagaat illi btiʕgib issuyyaaħ min kull blaad ilʕaalam . nabiil ʕandu aṣħaab kitiir hinaak yiʔdaṛu ysaʕduuna fšira ṭalabatkum kullaha .	*Farida -*	*You know, Marcia, if you go to Khan El-Khalili[17] you'll find all the things that tourists from all over the world like. Nabil has many friends there who can help us to buy all the things you want.*
nabiil -	aah , ana ʕandi talaata aṛbaʕä aṣħaabi , ʕanduhum maħallaat kibiira fxaan ilxaliili wissaaɣa[18] . ʕala lʕumuum lamma tiwṣalu maṣr biʔizn illaah naxudkum hinaak witšuufu bnafsukum kull ħaaga - wana min ṛaʔyi inn awwil yoom matištiruuš ħaaga , itfaṛṛagu bass , wixudu fikra , wibʔu štiru ʕala mihlukum . intu ħatuʔʕudu sana wmafiiš daaʕi lilʔistiʕgaal .	*Nabil -*	*Yes, I have three or four friends who have large stores in Khan El-Khalili and the Saagha [gold bazaar].[18] In any case, when you get to Egypt, God willing, we'll take you there and you'll see everything for yourself. In my opinion you shouldn't buy anything the first day [that you go shopping] just look around and get an idea and then buy [later] at your leisure. You'll be staying for a year and there's no need to hurry.*
marša -	ya duktooṛ teelor ana ʕagbaani ʔawi lħagaat inniħaas illi ʕand ħaḍritak : iṣṣawaani ikibiira di lmanʔuuša wimṭaʕʕama bilfaḍḍa ,	*Marcia -*	*Dr. Taylor, I like very much the brass things which you have: these big trays, engraved and inlaid with silver. I also like the big brass lamp in the living room, and those*

wʕagibni kamaan ilfanuus inniħaas ilkibiir illi fiṣṣaloon , wizzuhariyyaat inniħaas dool . di kullaha ħagaat gamiila . nifsi agiib zayyaha .		brass vases. These are all beautiful things. I'd love to get things like them.
teelor - mahu zayy ma ʔallik idduktooṛ nabiil ilħagaat di kullaha bititbaaʕ fixaan ilxaliili .	Taylor -	Well, it's like Dr. Nabil told you - all these things are for sale in Khan El-Khalili.
layla - aywa bass laazim tiʕṛafi inn ilħagaat di waznaha tʔiil , iʕmili ħsaabik ʕašaan iṭṭayyaaṛa winti ragʕa .	Layla -	Yes, but you have to keep in mind that these things are heavy - take it [the weight] into consideration when you're returning on the plane.
wilyam - laʔ , di miš muhimma , liʔann iħna in šaaʔ aḷḷaah ħanirgaʕ bilmarkib .	William -	No, this isn't important, because we plan to return by boat.
teelor - filħaala di tiʔdaṛi tištiri ħagaat kitiira . šayfa ittimsaal ilmaṛmaṛ illi hnaak da ? tilaaʔi zayyu , witlaaʔi kamaan zuhariyyaat maṛmaṛ fixaan ilxaliili .	Taylor -	In that case you can buy lots of things. Do you see that alabaster statue over there? You can find one like it, and alabaster vases in Khan El-Khalili.
nansi - šayfa ya marša ilfustaan illi labsaah layla da , ahu da ħaaga min ilħagaat illi lʔamrikaan biyħibbu yištiruuha . fiih ʔumaaš ʔuṭn maṣri ʕaleeh rusumaat fiṛʕoniyya gamiila tiʔdaṛi tiʕmili minnu fustaan sahṛa . ħatilʔi	Nancy -	See the dress Layla is wearing, Marcia? That is one of the things Americans like to buy. There is Egyptian cotton material decorated with beautiful Pharaonic designs from which you can make an evening dress. You'll find a great variety [of this material] in the stores downtown.

taškiila kbiira filmaħallaat illi filbalad .	
fariida - wimatinsiiš ilmaṣnuʕaat ilgildiyya : šunaṭ yadd , wimaħaafiẓ wišunaṭ kutub - kullaha ṣnaaʕa kwayyisa , wfiih minha ʕaleeh rusumaat fiṛʕoniyya .	*Farida* - *Don't forget the leather articles: handbags [purses], wallets and briefcases - they are all well-made and some of them have Pharaonic designs on them.*
wilyam - bilmunasba di ya duktooṛ teelor feen alaa?i kutub wimaṛaagiʕ ittariix il?islaami wilʕaṛabi wtariix iššar? il?awṣaṭ ?	*William* - *By the way, Dr. Taylor, where can I find books and references on Islamic and Arab history and the history of the Middle East?*
teelor - min gihat ilkutub , wibil?axaṣṣ filfaṛʕ bitaaʕak , di mas?ala matišyiliš ilbaal . ʕandak maktabaat kitiira fil?azhaṛ[19] wifilfaggaala[20] malyaana kutub ʕaṛabi filmawḍuʕaat illi thimmak . wiʕala fikra ti?daṛ tibʕat ilkutub di kullaha min maṣr l?amriika bilbuṣṭa . ana lissa mistilim yoom ittalaat illi faat ṭaṛd fiih kutub ʕaṛabi baʕathaali waaħid ṣaħbi min maṣr .	*Taylor* - *With respect to books, especially in your field, this is nothing to worry about. There are many bookstores in Al-Azhar[19] and in El-Faggala[20] [they're] full of Arabic books on the subjects that interest you. By the way, you can send all these books from Egypt to the U.S. by mail. I just received last Tuesday a package of Arabic books that a friend of mine in Egypt sent to me.*
samiir - ʕala fikra ya wilyam ti?daṛ tigallid ilkutub illi ħatištiriiha kullaha fmaṣr wtiṭbaʕ ismak ʕaleeha biddahab .	*Samir* - *By the way, William, you can get all the books you buy in Egypt bound [with leather], and have your name printed on them in gold. The binding is*

tagliid kuwayyis witakalilfu munasba .	*good and the cost is reasonable.*
wilyam - waḷḷahi di fikra kwayyisa ya samiir .	*William - Hey - that's a good idea, Samir.*
samiir - eeh ṛaʔyukum law ʔaḍeena bukṛa kullina maʕa baʕḍ figneena min ilganaayin ilʔuṛayyiba hina ?	*Samir - What about spending tomorrow together in one of the parks near here?*
nansi - mafiiš maaniʕ .	*Nancy - Okay.*
layla - ana ħaʕmillukum sandiwitšaat ṭaʕmiyya[21] .	*Layla - I'll make you some falafil* [ṭaamiyya][21] *sandwiches.*
fariida - wana ħaʕmillukum ṣiniyyit baʔlaawa[22] wiṣniyyit basbuusa[23] .	*Farida - And I'll make you some [a pan of] baklava*[22] *and [a pan of] semolina cake* [basbusa][23].
marša - wana ʕalayya lkoka koola wilʔahwa wiššaay .	*Marcia - And the Coca Cola, coffee and tea are on me.*
teelor - wana ħagiib maʕaaya ṭṭawla[24] . miin yilaʕibni ṭawla fiikum ?	*Taylor - And I'll bring with me the backgammon [game]*[24]. *Who'll play me at backgammon?*
layla - idduktooṛ nabiil baṭal fiṭṭawla .	*Layla - Dr. Nabil is a champion at backgammon.*
teelor - xaḷaaṣ yaʕamm[25] bukṛa ħanšuuf .	*Taylor - Okay, my friend [uncle]*[25] *we'll see tomorrow.*
samiir - yaḷḷa biina[26] ya layla . ya gamaaʕa ħna mutašakkiriin ʔawi wtiṣbaħu ʕala xeer .	*Samir - Let's go*[26], *Layla. Thank you very much and good night.*
teelor - wịntu min ahl ilxeer .	*Taylor - Good night.*

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الدرس الخامس

عند الدكتور تيلور

مارشا – يادكتور تيلور ممكن تدّيني اسم طبيب اطفال فى القاهره ابقى آخذله جون لو احتاج الامر ؟

تيلور – طبعا – انا مش عاوزك تشيلى همّ من الناحيه دى . العنايه الطبيه فى مصر كويسه ، والادويه متوفره .

نانسى – حتلاقوا دكاتره مصريين كويسين جدا فى كل التخصصات[1] : امراض باطنيه وعيون ، وجلد ، وانف واذن وحنجره ، وامراض نساء ، وجراحه ، وعظام وغيرها .

تيلور – وحاديلكم كمان عنوان دكتور أسنان مصرى كويس قوى ، نعرفه من ايام ما كان بيدرس للدكتوراه هنا فى الجامعه .

مارشا – طيب عال[2]. طمنتونى .

ليلى – ما تخافيش يا مارشا ، عندك الدكتور نبيل حيكون معاكم فى مصر ، صحيح هو دكتور تحاليل طبيه انما تقدرى تعتمدى عليه ، عنده اصحاب وزمايل دكاتره فى تخصصات مختلفه .

وليم – طبعا احنا متكلين على الله[3] وعلى الدكتور نبيل فى كل حاجه .

تيلور – ياترى ياوليم حتقضوا الصيف اللى جاى فى مصر ولاّ حتكونوا رجعتوا هنا ؟

وليم – احنا ناويين باذن الله نرجع هنا فى سبتمبر .

تيلور – عظيم . يبقى عندكم فرصه كويسه تقضوا شهر يوليو أو اغسطس فى اسكندريه او بور سعيد أو أى مصيف من المصايف المصريه[4].

نانسى — انا احب اسكندريه . دمها خفيف[5] واهلها كرما ، وفيها بلاجات مدهشه .

لندا — انا عجبنى قوى بلاج المعموره ، فيه الخضره والميه والرمل مع بعض ومبانيه كلها حديثه .

مارشا — قد ايه المسافه من القاهره لاسكندريه ؟

نانسى — حوالى ميتين كيلومتر[6] وعشره . ساعتين ونص تقريبا بالقطر[7] ، ديزل كويس ومريح . وممكن تروحوها بالطريق الزراعى او الطريق الصحراوى[8] بالعربيه او بالاوتوبيس .

مارك — ايوه ، بس مش لازم تقعدوا الصيف كله فى اسكندريه . صحيح اسكندريه جميله ، بس مادام عندكم فرصه روحوا مرسى مطروح[9] ، حوالى تلت مية كيلو متر غرب اسكندريه ، جميله جدا فيها بلاج من اجمل البلاجات اللى شفتها فى حياتى . البلاج طوله سبعه كيلومتر ورملته ناعمه . وياسلام على جمال الميه ! تلقاها زرقه وجميله بشكل ما اقدرش اوصفه لك .

تيلور — مارك كلامه مظبوط . ولو رحتوا مرسى مطروح تقدروا تقفوا فى العلمين[9] ، على بعد مية كيلومتر من اسكندريه تقريبا . وطبعا انتم عارفين ان العلمين لها اهميتها التاريخيه عشان موقعة العلمين فى الحرب العالميه التانيه .

نانسى — وعلى فكره فى اجازة عيد الميلاد ورأس السنه لازم تروحوا تزوروا الآثار المصريه القديمه فى الاقصر واسوان .

مارشا — ايوه طبعا ، دى عاملين حسابها .

لندا — وياسلام لو قدرتوا تعملوا الرحله دى فى باخره فى النيل[10] ، بس لازم تحجزوا لها اول ما توصلوا .

مارك — حتنبسطوا قوى هناك . بس لازم تشوفوا معبد ابو سنبل .

مارشا - قد ايه المسافه من القاهره لاسوان ؟

تيلور - من القاهره للاقصر حوالى ست ميه وسبعين كيلومتر ، ومن الاقصر لاسوان حوالى ميتين كيلومتر وعشره ، يعنى المسافه كلها حوالى تمن ميه وتمانين كيلو متر .

مارشا - واذا ماقدرناش نلقى مكان فى البواخر النيليه دى ، ممكن نروح بالطياره أو بالقطر ؟

تيلور - طبعا . على اى حال لازم تقضوا تلات ايام على الاقل فى الاقصر . حتشوفوا معبد الكرنك[11] ومعبد الاقصر[12] ووادى الملوك ومقبرة توت عنخ آمون وحاجات تانيه تدى فكره عن عظمة حضارة مصر القديمه .

مارشا - واسوان فيها ايه يادكتور تيلور ؟

تيلور - فى اسوان طبعا لازم تزوروا السد العالى[13] وجزيرة فيله[14] ومعبد ايزيس[15] - ومن هناك تروحوا معبد ابو سنبل[16].

مارشا - ايه الحاجات المصريه اللى الواحد لازم يشتريها من هناك ويجيبها معاه هنا ؟

نانسى - اول حاجه لازم تجيبى معاكى سجاده او اتنين . السجاد المصرى هايل . صناعه يدويه ، والوان جميله [illegible]ومات حلوه .

لندا - لازم تشترى لك شوية حاجات لنفسك : خواتم ، وغوايش ، وعقد مصرى جميل - حاجات حلوه قوى . عجبت كل اصحابى .

فريده - عارفه يامارشا لو تروحوا خان الخليلى[17] حتلاقوا فيه كل الحاجات اللى بتعجب السياح من كل بلاد العالم . نبيل عنده اصحاب كتير هناك يقدروا يساعدونا فى شراء طلباتكم كلها .

نبيل - آه ، انا عندى تلاته اربعه اصحابى ، عندهم محلات كبيره فى خان الخليلى والصاغه[18]. على العموم لما توصلوا مصر باذن الله

ناخدكم هناك وتشوفوا بنفسكم كل حاجه – وانا من رأيى ان اول يوم ماتشتروش حاجه ، اتفرجوا بس ، وخدوا فكره ، وابقوا اشتروا على مهلكم . انتم حتقعدوا سنه ، وما فيش داعى للاستعجال .

مارشا – يادكتور تيلور انا عجبانى قوى الحاجات النحاس اللى عند حضرتك : الصوانى الكبيره دى المنقوشه ومطعّمه بالفضه ، وعجبنى كمان الفانوس النحاس الكبير اللى فى الصالون ، والزهريات النحاس دول . دى كلها حاجات جميله . نفسى اجيب زيّها .

تيلور – ماهو زى ماقال لك الدكتور نبيل الحاجات دى كلها بتتباع فى خان الخليلى .

ليلى – ايوه بس لازم تعرفى ان الحاجات دى وزنها تقيل ، اعملى حسابك عشان الطياره وانت راجعه .

وليم – لأ ، دى مش مهمه ، لان احنا ان شاء الله حنرجع بالمركب .

تيلور – فى الحاله دى تقدرى تشترى حاجات كتيره . شايفه التمثال المرمر اللى هناك دا ؟ تلاقى زيّه ، وتلاقى كمان زهريات مرمر فى خان الخليلى .

نانسى – شايفه يامارشا الفستان اللى لبساه ليلى دا ، اهو دا حاجه من الحاجات اللى الامريكان بيحبوا يشتروها . فيه قماش قطن مصرى عليه رسومات فرعونيه جميله تقدرى تعملى منه فستان سهره . حتلاقى تشكيله كبيره فى المحلات اللى فى البلد .

فريده – وماتنسيش المصنوعات الجلديه : شنط يد ، ومحافظ وشنط كتب – كلها صناعه كويسه وفيه منها عليه رسومات فرعونيه .

وليم – بالمناسبه دى يادكتور تيلور فين الاقى كتب ومراجع التاريخ الاسلامى والعربى وتاريخ الشرق الاوسط ؟

تيلور – من جهة الكتب ، وبالأخص فى الفرع بتاعك ، دى مسأله ما تشغلش البال . عندك مكتبات كتيره فى الازهر[19] وفى الفجاله[20] مليانه كتب عربى فى الموضوعات اللى تهمك . وعلى فكره تقدر تبعت الكتب دى كلها من مصر لامريكا بالبوسته . انا لسه مستلم يوم التلات اللى فات طرد فيه كتب عربى بعتها لى واحد صاحبى من مصر .

سمير – على فكره ياوليم تقدر تجلّد الكتب اللى حتشتريها كلها فى مصر وتطبع اسمك عليها بالدهب . تجليد كويس وتكاليفه مناسبه .

وليم – والله دى فكره كويسه ياسمير .

سمير – ايه رأيكم لو تضّينا بكره كلنا مع بعض فى جنينه من الجناين القريبه هنا .

نانسى – مافيش مانع .

ليلى – انا حاعمل لكم سندوتشات طعميه[21].

فريده – وانا حاعمل لكم صنية بقلاوه[22] وصنية بسبوسه[23].

مارشا – وانا علىّ الكوكاكولا والقهوه والشاى .

تيلور – وانا حاجيب معاى الطاوله[24]. مين بيلعبشى طاوله فيكم ؟

ليلى – الدكتور نبيل بطل فى الطاوله .

تيلور – خلاص ياعم[25] بكره حنشوف .

سمير – يالّا بينا[26] ياليلى . ياجماعه احنا متشكرين قوى وتصبحوا على خير .

تيلور – وانتم من اهل الخير .

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V.2 /ilʕinaaya ṭṭibbiyya/

innaɦya lʔinsaniyya bitsayṭir ʕala fahm innaas fimaṣr limihnit iṭṭibb ʕumuuman sawaaʔan min naɦyit iddoktooṛ aw min naɦyit ṛagul iššaariʕ . wiʕašaan kida ifaṛd ilʕaadi fimaṣr biyiʕtibirha ɦaaga ṭabiʕiyya giddan innu yuṭlub iddoktooṛ bitaaʕu aw doktooṛ ixtiṣaaṣi ʕašaan kašf filbeet. wiyintiẓir minnu innu yiigi yikšif ʕaleeh aw ʕala imaṛiiḍ illi ʕandu filbeet iza kaanit ilɦaala fnaẓaru xaṭiiṛa wtistadʕi kida .

xirriigi kulliyyaat iṭṭibb fimaṣr kuwayyisiin fiʕamalhum, wikulliyyit iṭṭibb figamʕit ilqaahiṛa illi ismaha kulliyyit ṭibb ilʔasṛ ilʕeeni kulliyya ʕaalamiyya . ʕadad kibiir min asadzit ilkulliyya ɦaṣiliin ʕala muʔahhilaat ʕilmiyya ʕalya fifuṛuuʕ taxaṣṣuṣhum sawaaʔ min maṣr aw min uṛuppa aw amerika . wiluhum abɦaas muhimma bitunšuṛhalhum ilmagallaat iṭṭibbiyya lʕaalamiyya . wimuʕẓamhum biyzuuṛu lgamiʕaat filxaarig wibyiɦḍaṛu

MEDICAL CARE

A humanistic spirit dominates the understanding of people in Egypt towards the medical profession in general, be it from the point of view of the doctor, or from that of the man on the street. For this reason, an ordinary person in Egypt considers it [a] natural [thing] to call his doctor or a specialist and ask for a house call; he expects [the doctor] to come and examine him, or [examine] the patient in his home, if the case is dangerous and necessitates this [house call].

The graduates of the medical colleges in Egypt are good in their work, and the College of Medicine at Cairo University, which is known as Kasr El-Eni, is an international college. A large number of the professors [of this college] have high [scientific] qualifications in their areas of specialization, [whether] from Egypt, [or] Europe, or America. They have [written] important research papers which are published by international medical journals.

imu?tamaṛaat iddawliyya ʕašaan yitʕaṛṛafu ʕala aħdas il?abħaas .	*Most of them visit universities abroad and attend international conferences to familiarize themselves with the most recent research.*
kulliyyit ṭibb il?aṣr ilʕeeni bitaʕqid mu?tamaṛaat ṭibbiyya maṣriyya wiʕaṛabiyya widawliyya . witxaṛṛag minha aṭibbaa? ʕaalamiyyiin luhum kutub wi?abħaas ʕaalamiyya .	*Kasr El-Eni Medical College holds Egyptian, Arab, and international medical conferences. From this College have graduated renowned doctors who have [written] world famous [international] books and research papers.*
ilxidma ṭṭibbiyya fmaṣr mutawaffira wfiiha kull ittaxaṣṣuṣaat . wil?adwiya lmaħalliyya wil?agnabiyya mutawaffiṛa wirxiiṣa . wiṣnaaʕit il?adwiya fmaṣr mutaqaddima wituʕaadil il?adwiya l?agnabiyya .	*Medical care in Egypt is available, and includes all specializations. Local and foreign drugs are available and inexpensive. The drug industry in Egypt is advanced, and [Egyptian drugs] are equivalent to foreign drugs.*
miizit ilxidma ṭṭibbiyya fmaṣr inn ilwaaħid yi?daṛ yaaxud miʕaad min iddoktooṛ finafs ilyoom illi yiħiss fiih innu maṛiiḍ wimuħtaag lidoktooṛ - yiʕmil tiliifoon lilʕiyaada wyiħgiz . wimumkin yaaxud miʕaad finafs ilyoom aw baʕdaha byoom aw itneen.. wi?ugṛit ilkašf bitindifiʕ mu?addaman littamargi . wala yazaal fimaṣr ʕadad kibiir min	*The advantage of medical service in Egypt is [the fact] that an individual can make an appointment with a doctor on the same day he finds he is sick and in need of a doctor - he makes a telephone call to the clinic and makes an appointment. It is possible for him to get an appointment for the same day or a day or two later. The charges for the examination [the fees] are*

irrigaal biyʔuumu biʔaʕmaal ittamṛiiḍ filʕiyadaat ilxaaṣṣa wifilmustašfayaat . laakin ʕadad ilmumaṛṛiḍaat biyizdaad-ziyaada kbiira wirtafaʕ mustawaahum ktiir wixṣuuṣan baʕd ma tamm inšaaʔ kulliyya ittamṛiiḍ tabʕa lgamʕit iskindiriyya btiddi xirrigatha daṛagit ilbakaloryoos . wilʔasadza filha ħaṣiliin ʕala aʕla lmuʔahhilaat min ilgamiʕaat ilʔuṛuppiyya wilʔamriikiyya .

iza ħtaag ilmaṛiid littaħaliil aw kašf ašiʕʕa biyṛuuħ ilmaʕmal taħaliil aw ṭabiib ašiʕʕa wibaṛdu lʔatʕaab bitindifiʕ muʔaddaman .

zayy ma ʔulna ʔabl kida diṛaasit iṭṭibb filgamiʕaat ilmaṣriyya bitkuun billuɣa lʔingiliiziyya wiʕašaan kida ilʔaṭibbaaʔ ilmaṣriyyiin kulluhum biyitkallimu ngiliizi . wilʔagnabi illi biyiħtaag liʕilaag ṭibbi fimaṣr mabiylaʔiiš ayy muškila min naħyit illuɣa .

paid in advance to the [male] nurse. There is still in Egypt a fairly large number of men practicing nursing [jobs] in private clinics and in hospitals. However, the number of [female] nurses is greatly increasing, and their standard [of competence] has increased noticeably, especially since the establishment of the Nursing College at Alexandria University, which awards its graduates the B.S. degree. The professors at this College have the highest qualifications from European and American universities.

If the patient is in need of [laboratory] tests [analysis] or X-rays, he goes to a [pathology] laboratory for tests, or [to see] an X-ray doctor; [here too] the charges [fees] are paid in advance.

As we have already stated, the study of medicine at Egyptian universities is conducted in English. For this reason, all Egyptian doctors speak English. A foreigner who needs medical care in Egypt will have no problem with respect to language.

ilmaṛiid fimaṣr biyušʕuṛ biʕnaaya šaxṣiyya min idduktooṛ . wiza idduktooṛ šaʕaṛ biʔinnu miš ʔaadir ʕala taħdiid ilmaṛaḍ biyišrik maʕaah duktooṛ aw itneen ixṣaʔiyyiin ʕašaan yistaʕiin bixibrithum fitaħdiid ilmaṛaḍ wiwaṣf iddawa lmunaasib .

ilʕilaag wilʔiqaama figamiiʕ ilmustašfayaat ilħukumiyya wilgamiʕiyya maggaanan - yaʕni lmaṛiiḍ mabyidfaʕš ħaaga - la taman dawa wala maṣariif ʕamaliyya iza htaag laha wala maṣariif iqaama . wifiih ṭabʕan mustašfayaat xaṣṣa kitiira widi lʔiqaama widdawa wilkašf wilʕilaag wilʕamaliyyaat wilʔašiʕʕa witaħaliil fiiha bifluus . yaʕni lmaṛiiḍ laazim yidfaʕ .

A patient in Egypt feels [receives] personal care from [his] doctor. If the doctor feels that he is unable to diagnose the illness, he seeks the help of a specialist or two, with regard to diagnosing the illness and prescribing the appropriate medication.

Treatment and stay [hospitalization] in all of the government and university hospitals are free - that is to say, the patient does not pay anything - neither the price of [his] medication, nor the fees for an operation, if needed, nor the charges for his stay [in the hospital]. Of course, there are a great number of private hospitals, in which the stay, the drugs, examinations, treatment, operations, X-rays, and the laboratory tests must be paid for. That is, [means] the patient must pay [for everything].

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العنايه الطبيه

MEDICAL CARE

الناحيه الانسانيه بتسيطر على فهم الناس فى مصر لمهنة الطب عموما سواء من ناحية الدكتور او من ناحية رجل الشارع . وعشان كدا الفرد العادى في مصر بيعتبرها حاجه طبيعيه انه يطلب الدكتور بتاعه او دكتور اختصاصي عشان كشف في البيت وبينتظر منه انه ييجي يكشف عليه او على المريض اللى عنده فى البيت اذا كانت الحاله فى نظره خطيره وتستدعى كدا .

خريجى كليات الطب فى مصر كويسين فى عملهم وكلية الطب فى جامعة القاهره اللى اسمها كلية طب القصر العينى كليه عالميه . عدد كبير من اساتذه الكلية حاصلين على مؤهلات علميه عالية فى فروع تخصصهم سواء من مصر او من اوروبا او امريكا . ولهم ابحاث مهمه بتنشرها المجلات الطبيه العالميه . ومعظمهم بيزوروا الجامعات فى الخارج وبيحضروا المؤتمرات الدوليه عشان يتعرفوا على احدث الابحاث .

كلية طب القصر العينى بتعقد مؤتمرات طبيه مصريه وعربيه ودوليه . وتخرج منها اطباء عالميين لهم كتب وابحاث عالميه .

الخدمه الطبيه فى مصر متوفره وفيها كل التخصصات . والادويه المحليه والاجنبيه متوفره ورخيصه . وصناعة الادويه فى مصر متقدمه .

ميزة الخدمه الطبيه فى مصر ان الواحد يقدر ياخد ميعاد مع الدكتور فى نفس اليوم اللى يحس فيه انه مريض ومحتاج لدكتور - بيعمل تليفون للعياده ويحجز . وممكن ياخد ميعاد فى نفس اليوم او بعدها بيوم او اتنين . واجرة الكشف بتندفع مقدما للتمرجى . ولا يزال في مصر عدد كبير من الرجال بيقوموا باعمال التمريض في العيادات الخاصه وفى المستشفيات . لكن عدد

الممرضات بيزداد زياده كبيره وارتفع مستواهم كتير وخصوصا بعد ما تم انشاء كليه للتمريض تابعه لجامعة اسكندريه بتدى خريجاتها درجة البكالوريوس. والاساتذه فيها حاصلين على اعلى المؤهلات من الجامعات الاوروبيه والامريكيه.

اذا احتاج المريض لتحاليل او كشف اشعه بيروح لمعمل تحاليل او طبيب اشعه وبرضه الاتعاب بتندفع مقدما.

زى ما قلنا قبل كدا دراسة الطب فى الجامعات المصريه بتكون باللغه الانجليزيه وعشان كدا الاطباء المصريين كلهم بيتكلموا انجليزى. والاجنبى اللى بيحتاج لعلاج طبي في مصر ما بيلاقيش اى مشكله من ناحية اللغه.

المريض في مصر بيشعر بعنايه شخصيه من الدكتور. واذا الدكتور شعر بانه مش قادر على تحديد المرض بيشرك معاه دكتور او اتنين اخصائيين عشان يستعين بخبرتهم في تحديد المرض ووصف الدواء المناسب.

العلاج والاقامه في جميع المستشفيات الحكوميه والجامعيه مجانا - يعنى المريض مابيدفعش لا تمن دواء ولا مصاريف عمليه اذا احتاج لها ولا مصاريف اقامه. وفيه طبعا مستشفيات خاصه كتيره ودى الاقامه والدواء والكشف والعلاج والعمليات والاشعه والتحاليل فيها بفلوس. يعنى المريض لازم يدفع.

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V.3 Cultural Notes

1. A graduate of a medical school in Egypt must spend six and a half years after being admitted to the school. The degree obtained after successful completion of all exams during this period is recognized in many western countries. Internship in an accredited hospital for one year is required. Any one who wishes to be a specialist must obtain a Higher Degree in the field of specialization, which requires at least two additional years.

2. /ṭayyib/ = "fine", /ʕaal/ = "nice"; /ṭayyib ʕaal/ = "that's nice; fine".

3. /mittikiliin ʕal aḷḷah/ "we depend on God". Submission to God's will is one of the characteristics of the Egyptian people. Quite often you will hear people telling you /ittikil ʕal aḷḷaah/ Depend on God!"

4. Egypt is famous for its summer resorts. On the Mediterranean the well known resorts are Alexandria, Sidi Abdel-Rahman and Marsa Matrouh as well as Port Said. On the Suez Canal there are Ismailia and Suez. There are other summer resorts on the Red Sea such as Ain Sukhna which lies about 55 kilometers south of Suez and Ghardaka which lies about 390 kilometers south of Suez [see Map].

5. /dammaha xafiif/ for things, means "nice"; for persons, means "jovial". Quite often you will hear Egyptians qualifying nice things and people by saying /dammu xafiif/ (m) or /dammaha xafiif/ (f). The phrase literally means "her blood is light" as opposed to the phrase /dammaha tʔiil/, literally "her blood is heavy" denoting her being dull.

6. /kiilu mitr/ 'Kilometer'.

1 kilometer = 0.621 mile
1 kilometer = 1000 meters
1 meter = 39.37 inches
1 meter = 100 centimeters
1 centimeter = 0.3937 inches

7. Egypt was one of the first countries in the world to have railroad service connecting its cities. Passenger trains in Egypt have three classes: First, Second and Third; the difference is mainly in the type of seat and seating arrangement and air conditioning. First or second class is suitable for foreigners traveling in Egypt.

8. Means of transportation linking Cairo with Alexandria are frequent and reliable. One can get to Alexandria by car via /ittaṛiiʔ izziṛaaʕi/ the "agricultural road" or /ittaṛiiʔ iṣṣaħṛaawi/ the "desert road".

9. Marsa Matrouh, also referred to as Matrouh [See Map page 369.] For El-Alamein also [See Map page 369.]

10. Nile boats cruising the Nile between Cairo, Luxor and Aswan in the winter attract a lot of tourists. Travel agents can arrange Nile cruises during the winter between Cairo, Luxor and Aswan but early reservations are advisable. Currently the two main liners are the floating hotels ISIS and OSIRIS.

11. El-Karnak Temple [See Map page 369.] This is the great temple of Amon Ra.

12. Luxor Temple [See Map page 369.] This is famous for its court of lotus bud columns.

13. /issadd ilʕaali/ "The High Dam" [See Map page 369.] This dam is located seven kilometers south of the old Aswan dam. It is one of the greatest engineering feats in the world.

14. /giziirit fiyala/ 'The Island of Elephantine' is about 25 kilometers long and is situated in the middle of the

Nile. It is easily reached by a sailboat from Aswan.

15. /maʕbad iziis/ The Temple of Isis' is an incomplete temple situated south of Aswan and dating back to the Ptolemaic period. It was devoted to the worship of the Godess Isis.

16. /maʕbad abu simbil/ 'Abu Simbel Temple' [See Map page 369.] is located on the western bank of the Nile, 280 kilometers south of Aswan. The temple was built between 1300 and 1233 B.C. by Ramses II. It reflects the grandeur of the Pharaohs of ancient Egypt. Its sheltered position has protected it from wind erosion for over 3000 years. See Cultural Text #30: The Rescue of Abu Simbel.

17. /xaan ilxaliili/ 'Khan El-Khalili' [See Map page 370.] is the most famous oriental bazaar in Egypt. It attracts many tourists from all over the world. It was built at the end of the 14th Century A.D. and still attracts Egyptians and tourists alike to its shops.

18. /issaaɣa/. This is the name of the quarter where the gold and precious stones bazaar is located. It is adjacent to Khan El-Khalili.

19. Al-Azhar, a quarter of Cairo [See Map page 370.] Also see Cultural Text #40: Al-Azhar.

20. El-Faggala, a quarter of Cairo near Cairo Railroad Station [See Map page 370.]

21. /ṭaʕmiyya/ also known as /falaafil/ is a very popular Egyptian dish served at any time of the day. It is made of deep-fried ground bean patties. Ingredients include beans, onions, garlic, parsley, coriander and other spices. Falafil is usually served as a sandwich with tahini, green salad and pickles.

22. /baʔlaawa/ 'Baklava' is a pastry made of strudel dough stuffed with nuts [pistachios or walnuts] baked with melted butter and topped with syrup.

23. /basbuusa/ 'An Egyptian Semolina Cale' topped with syrup after baking.

24. /ṭawla/ 'tricktrack, backgammon' is a game played with

pieces on a double board in which the throwing of dice determines the moves. It's the most popular game played by men in almost all coffee shops in Egypt.

25. /ya ʕamm/ 'my good man', 'friend'.

26. /yaḷḷah/ an exhortative expression meaning "let's go!".

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iddars issaadis	UNIT SIX*
VI.1. muɦadsa	*Conversation*
ʕand nabiil wifariida filqaahiṛa .	*At Nabil and Farida's in Cairo*
wilyam, marša, žoon, nabiil, fariida, dawuud, amaal, maahir, nadya	*William, Marcia, John, Nabil, Farida, Daoud, Amal, Mahir, Nadia*

fariida -	ɦamdilla ʕassalaama[1] yamarša , ɦamdilla ʕassalaama ya wilyam , intu nawwaṛtu lqaahiṛa .	*Farida -*	*Thank God for your safety [safe arrival]*[1]*, Marcia and William. You have honored [lit up] Cairo.*
wilyam -	alf šukr , minawwaṛa biwgudkum	*William -*	*Thank you very much. It [Cairo] is honored [lit up] by your presence.*
marša -	iɦna ya gamaaʕa taʕabnaakum maʕaana wimiš ʕarfiin niškuṛkum izzaay . kifaaya innukum istannituuna ʕala lmaṭaaṛ , wiʔaxattuuna ʕandukum . wimin saaʕit ma daxalna liɣaayit dilwaʔt wintu ɣamrinna bkaṛamkum[2].	*Marcia -*	*We've tired you out, and we don't know how to thank you. It's enough that you met [waited for] us at the airport, and took us to your house. From the moment we entered till now, you've overwhelmed us with your hospitality*[2].
nabiil -	yasitti lʕafw . da waagib ʕaleena[3]. matitṣawwariiš fariida	*Nabil -*	*My dear, don't mention it. It's our duty*[3]*. You can't imagine how happy Farida was when*

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* *Cultural Notes for Unit Six begin on page 145.*

firħit ʔadd eeh saaʕit ma šafitkum filmaṭaaṛ . ilmuhimm , ʔuluuli , riħlitkum kaanit muriiħa walla eeh ?		*she saw you at the airport. More important, tell me, was your trip comfortable or what?*
marša - muriiħa ʔawi . makanš fiih ayy taʕab . ʔumna min ditroyt ʕala landan , bayyitna fiiha leela ʕašaan žoon yirtaaħ , wibaʕdeen min landan lilqaahiṛa xadna ṭayaarit širkit maṣr liṭṭayaṛaan[4], kaanit muriiħa . ʔaamit fimʕadha wiwiṣlit fimʕadha , wilxidma kaanit kuwayyisa .	*Marcia -*	*It was very comfortable - there was no problem [discomfort]. We left Detroit for London where we spent the night in order for John to rest, and then from London to Cairo we took Egypt Air [Misr Air].*[4] *It was comfortable. It took off on schedule and arrived on schedule, and the service was good.*
nabiil - wilʔigṛaʔaat ilgumṛukiyya[5]?	*Nabil -*	*What about the customs procedures?*[5]
wilyam - kaanit sahla . muwaẓẓaf ilgumṛuk inbaṣaṭ ʔawi lamma maleet ilʔiqṛaaṛ ilgumṛuki btaaʕi bilʕaṛabi , wikallimtu bilʕaṛabi . ʔalli "ahlan wasahlan , ħamd illah ʕala ssalaama."	*William -*	*It was easy. The customs official was very pleased when I filled out my customs statement in Arabic, and spoke to him in Arabic. He said to me, "Welcome, thank God for your safety."*
marša - ilħaʔiiʔa iħna min saaʕit ma wṣilna wiħna ħassiin inn kull waaħid biyħaawil yisaʕidna ʕala ʔadd ma yiʔdaṛ .	*Marcia -*	*As a matter of fact, since the moment we arrived we have felt that everyone is trying to help us as much as he can.*
nabiil - intu nnahaṛda ṣṣubħ tistirayyaħu witwaḍḍabu ħagitkum . baʕd iḍḍuhṛ waldi wiwalditi wixwaati	*Nabil -*	*This morning you should rest and arrange your things. In the afternoon my parents and my brother and sister will visit*

ɦayzuṛuuna ʕašaan yisallimu ʕaleekum . wiɦatʔablu axuuya maahir ilmuɦaami illi ʔultilkum innu ɦaysaʕidkum fimawduuʕ issakan .		*us to welcome you. You'll meet my brother, Mahir, the lawyer, who [I told you] will help you find a place to live.*
marša - ya siidi alf šukr . taʕabnaakum intu wiyiẓhaṛ innina ɦanitʕib ilʕeela kullaha mʕaana .	*Marcia -*	*Many thanks. We've tired you out, and it looks like we're going to tire out the whole family.*
nabiil - ya sitti taʕabkum ṛaaɦa[6]. in šaaʔ aḷḷaah inniharda ninaẓẓamlukum birnaamig fusaɦ wiziyaṛaat limuddit usbuuʕ . ʕawziin nifaṛṛagkum ʕala iqaahiṛa ʔabl wilyam ma yinšiɣil fiddiraasa .	*Nabil -*	*My dear, it's no problem[6]. Today, God willing, we'll plan for you a program of sightseeing and visits for one week. We want to show you Cairo before William gets busy with his studies.*
marša - matinsaaš ya duktooṛ nabiil inn ana kamaan ɦanšiɣil liʔanni ʕawza aʕmil baɦs ʕan ilfann ilmiʕmaari fmaṣr . inta ʕaarif ṭabʕan ya duktooṛ nabiil inn ilqaahiṛa fiiha ʕadad kibiir min ilmasaagid[7] wilkanaayis ilʔadiima illi laha ṭaabiʕ miʕmaari xaaṣ biiha yihimmini drastu . yaʕni masalan aɦibb azuuṛ gaamiʕ ʕamṛ ibn ilʕaaṣ[8], wilgaamiʕ ilʔazhaṛ[9], wigaamiʕ aɦmad ibn ṭuloon[10], wigaamiʕ iṣṣulṭaan ɦasan[11].	*Marcia -*	*Don't forget, Dr. Nabil, that I'll be busy too because I want to do research on the architecture of Egypt. Of course you know, Dr. Nabil, that Cairo has a great many old mosques[7] and churches which have special architectural styles which I am interested in studying. For example, I'd like to visit the mosque of Amr Ibn El-Aas[8], Al-Azhar mosque[9], the mosque of Ahmad Ibn Tulun [10], and the mosque of Sultan Hassan[11]. And I want to visit the mosque of El-Nasser Ibn Qalawun[12]*

wiʕawza azuuṛ gaamiʕ innaaṣir ibn qalawoon[12] wigaamiʕ miħammad ʕali[13] fil?alʕa[14]. wikamaan aħibb azuuṛ ilkinilisa ilmiʕalla?a[15], wiknilisit abu sirga[16], wiknilisit ilʕadra[17] wiknilisit mari girgis[18], wilkatidṛa?iyya igdiida[19].		*and the mosque of Mohammad Ali[13] in the Citadel[14]. Also, I would like to visit the Hanging Church [El-Moallaqa],[15] the Church of Abu Sirga[16], Saint Mary's Church [the Church of the Virgin][17], St. George's Church[18] and the new cathedral[19].*
nabiil - iħna laazim naxudkum ilmatħaf ilmaṣri , wmatħaf ilfann il?islaami , wilmatħaf il?ibṭi . wnaxudkum kamaan ilhaṛam titfaṛṛagu ʕala ṣṣuuṭ wiḍḍuu? in šaa? aḷḷaah . widilwa?t nisibkum tirtaaħu ilɣaayit miʕaad ilɣada .	*Nabil* -	*We must take you to the Egyptian [National] Museum, the Museum of Islamic Art, and the Coptic Museum. We'll also take you to the Pyramids to see the Sound and Light show[20]. Now we'll leave you to rest until lunch time.*

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nabiil - ahlan ya baaba , ahlan ya maama , ahlan nadya , ahlan maahir . itfaḍḍalu . wilyam wimarša beekar .	*Nabil* -	*Hello Dad, hello Mom. Hello Nadia and Mahir. Come in. William and Marcia Baker.*
amaal - ahlan wasahlan . nawwaṛtu maṣr . ummaal feen žoon ?	*Amal* -	*Welcome. You've honored Egypt. Say, where's John?*
fariida - naayim ya maama .	*Farida* -	*He's sleeping, Mom.*
nadya - ʕumṛu add eeh ?	*Nadia* -	*How old is he?*
marša - sana wnuṣṣ .	*Marcia* -	*A year and a half.*
nadya - ṛabbina yaxliihuulik .	*Nadia* -	*May God keep him [for you].*
marša - mutašakkira ?awi .	*Marcia* -	*Thank you very much.*

nabiil - ya marša , nadya şaydaliyya , ʕandaha agzaxaana[21] filbalad . law ħabbeeti ayy ħaaga lžoon , akl aw vitaminaat masalan hiyya tigibuulik liɣaayit ʕandik .	Nabil -	You know, Marcia, Nadia is a pharmacist, she has a pharmacy[21] downtown. If you want anything for John, food or vitamins for example, she'll bring it to you.
nadya - bikull suṛuuṛ . ayy ħaaga nti ʕawzaaha .	Nadia -	With pleasure. Anything you need.
marša - mutašakkira ʔawi . intu ya gamaaʕa ɣamrinna bxerkum .	Marcia -	Thank you very much. You are overwhelming us with your kindness.
dawuud - in šaaʔ aḷḷaah tikuunu strayyaħtu baʕd riħlitkum iţţawiila .	Daoud -	I hope you are rested after your long trip.
wilyam - ilħamdu lillaah .	William -	[Yes.] Thank God.
dawuud - fiih ayy xidma niʔdaṛ niʔuum biiha ? iħna kullina taħt amṛukum[22] .	Daoud -	Is there anything we can do for you? We're all at your service[22].
wilyam - kattaṛ xeerak ya ustaaz dawuud . idduktooṛ nabiil wifariida miš mixalliyinna miħtagiin lilħaaga .	William -	Thank you [May God increase your prosperity], Mr. Daoud. Dr. Nabil and Farida have taken care of all our needs [haven't left us in need of anything].
amaal - ʔuliili ya marša , lgaww ʕandukum fiʔawaaxir yulyu biyibʔa zayy hina kida ? ilyomeen dool ħaṛṛ ʔawi hina , laakin billeel bitibʔa ţaṛaawa . nabiil ʔalli inn ʕandukum biyibʔa fiih maţaṛ fişşeef . ahi di lħaaga lli ana mistaɣrabalha . iħna ʕandina hina ddunya bitmaţţaṛ[23]	Amal -	Tell me, Marcia, is the weather at home [in the U.S.] at the end of July like it is here? It's very hot these days. But at night there's a breeze. Nabil told me that there [in the U.S.] it rains in the summer. This is what surprised me. Here, it rains in the winter[23].

fiššita .		
marša - yabaxtukum bilgaww ilħilw btaʕkum . innaas hina ti?daṛ tirattib ?aʕdaat filbalkoona aw filgineena ʕala γada aw ʕaša lamma lgaww yib?a haṛṛ whumma muta?akkidiin inn iddunya miš ħatmaṭṭaṛ .	Marcia -	You're lucky to have such nice weather. People here can plan parties for lunch or dinner on the balcony or in the garden when the weather gets hot, and they can be sure that it won't rain.
maahir - ya nabiil mumkin tigiib wilyam wimaṛša ʕandi filmaktab bukṛa billeel issaaʕa sabʕa . issimsaaṛ ħaykuun mawguud ʕandi taħt taṣaṛṛufhum , yifahhimuuh eeh illi humma ʕawziinu wiyaxdu minnu mʕaad yinasibhum ʕašaan yi?abluuh baʕd bukṛa ṣṣubħ yifaṛṛaghum ʕala illi ʕandu .	Mahir -	Nabil, you can bring William and Marcia to my office tomorrow night at 7:00. The simsaar [real estate agent] will be there at their disposal. They can explain to him what they want and make a suitable appointment to meet him the day after tomorrow in the morning so he can show them what [apartments] he has.
nabiil - ana bukṛa billeel mašγuul laazim aṛuuħ aʕazzi waaħid ṣaħbi ibn xaltu twaffa . ?aṛeet innaʕy fil?ahṛaam innihaṛda .	Nabil -	I'm busy tomorrow night - I have to go offer condolences to a friend of mine whose cousin died. I read the obituary in Al-Ahram today.
nadya - ana faḍya ya nabiil . aagi axudhum wawaddiihum maktab maahir wafḍal maʕaahum liγaayit ma yxaḷḷaṣu maʕa ssimsaaṛ , wibaʕdeen araggaʕhum hina .	Nadia -	I'm free, Nabil. I'll come pick them up and take them to Mahir's office and stay with them until they finish with the simsaar, and then bring them back here.
marša - ana lħa?ii?a mašγuula biħkaayit inn iħna nil?a daada lžoon .	Marcia -	To tell the truth, I'm concerned about finding a nanny [dada] for John.
nadya - ilmawḍuuʕ da xalliih ʕala ḷḷah wʕalayya ana .	Nadia -	Leave this matter up to God, and to me. I know a good nanny for

ana aʕṛaflik daada kwayyisa kaanit bitištaɣal ʕand gamaaʕa amrikaan safru lʔusbuuʕ illi faat . bukṛa ṣṣubħ in šaaʔ aḷḷaah akallimhaalik wattifiʔlik maʕaaha ʕala mʕaad titʔablu fiih maʕa baʕḍ . win šaaʔ aḷḷaah tiʕgibik .	you who used to work for an American family who left [went home] last week. Tomorrow morning I'll call her for you and arrange an appointment with her to get together. I hope you will like her.
marša - yasalaam ! ahi di tibʔa xidma kbiira ʔawi .	Marcia - Fantastic! That would be a big favor.
nadya - ya sitti wala xidma kbiira wala ħaaga .	Nadia - My dear, don't mention it. [It's not a big favor at all.]
dawuud - ʔulli ya wilyam tiħibbu tiħḍaṛu faṛaħ maṣri ? ibn uxti ħayitgawwiz yoom talaata wʕišriin fiššahṛ , wiyiħṣallina ššaṛaf law ħaḍaṛtu .	Daoud - Tell me, William, would you like to attend an Egyptian wedding? My nephew is getting married the 23rd of this month and we would be honored if you came.
wilyam - di tibʔa furṣa mumtaaza lmarša wiyya , ʕašaan naaxud fikra ʕan lʔafṛaaħ ilmaṣriyya .	William - This will be an excellent opportunity for Marcia and me to get an idea of Egyptian weddings.
marša - ṛabbina ydiim afṛaħkum[24].	Marcia - May God keep you happy[24].
amaal - tiʕiiši[25] yasitti . ʕuʔbaal ibnik[26]. yaḷḷa ya dawuud , laazim nimši ʕašaan ilgamaaʕa yistirayyaħu .	Amal - God keep you[25], my dear. May your son be next [to get married][26]. Let's go, Daoud, we must go so these people can rest.
dawuud - yaḷḷa . zayy ma ʔultilak ya wilyam , iza ħtagt liʔayy ħaaga ana taħt amṛak .	Daoud - Let's go. Like I told you, William, if you need anything I'm at your service.
wilyam - alf šukṛ .	William - Thanks very much.

fariida - maʕa ssalaama[27] ya ʕammi[28], maʕa ssalaama ya maama , maʕa ssalaama ya maahir . ħanšuufik bukṛa ya nadya .	*Farida* - *Good-bye[27], Uncle[28] [Daoud], good-bye Mom. Good-bye Mahir. We'll see you tomorrow, Nadia.*

... ...

marša - ya baxtik ya fariida ħamaaki wħamaatik wisalayfik naas luṭaaf ʔawi .	*Marcia* - *You're lucky, Farida, your in-laws [father-, mother-, brother- and sister-in-law] are very nice people.*
nabiil - intu kamaan naas mumtaziin .	*Nabil* - *You too are wonderful people.*
fariida - taʕaalu nuʔʕud filbalkoona lbaħriyya winaaxud fingaal šaay .	*Farida* - *Let's go sit on the north balcony and have a cup of tea.*

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الدرس السادس

عند نبيل وفريده فى القاهره

فريده – حمدالله على السلامه[1] يامارشا ، حمدالله على السلامه يا ولیم ، انتم نورتوا القاهره .

ولیم – الف شكر ، منوره بوجودكم .

مارشا – احنا ياجماعه تعبناكم معانا ومش عارفين نشكركم ازاى . كفايه انكم استنتونا على المطار واخدتونا عندكم . ومن ساعة مادخلنا لغاية دلوقت وانتم غامرينا بكرمكم[2] .

نبيل – ياستى العفو . دا واجب علينا[3] . ماتتصوريش فريده فرحت قد ايه ساعة ماشافتكم فى المطار . المهم ، قولوا لى ، رحلتكم كانت مريحه ولاّ ايه ؟

مارشا – مريحه قوى . ماكانش فيه اى تعب . قمنا من ديترويت على لندن ، بيّتنا فيها ليله عشان جون يرتاح . وبعدين من لندن للقاهره خدنا طيارة شركة مصر للطيران[4] ، كانت مريحه . قامت فى ميعادها ووصلت فى ميعادها ، والخدمه كانت كويسه .

نبيل – والاجراءات الجمركيه[5] ؟

وليم – كانت سهله . موظف الجمرك انبسط قوى لما مليت الاقرار الجمركى بتاعى بالعربى ، وكلمته بالعربى . قال لى " اهلا وسهلا ، حمدالله على السلامه " .

مارشا – الحقيقه احنا من ساعة ماوصلنا واحنا حاسين ان كل واحد

بيحاول يساعدنا على قدّ مايقدر .

نبيل — انتم النهارده الصبح تستريحوا وتوضبوا حاجتكم . بعد الضهر والدى ووالدتى واخواتى حيزورونا عشان يسلموا عليكم . وحتقابلوا اخويا ماهر المحامى اللى قلت لكم انه حيساعدكم فى موضوع السكن .

مارشا — ياسيدى الف شكر . تعبناكم انتم ويظهر اننا حنتعب العيله كلها معانا .

نبيل — ياستى تعبكم راحه[6] . ان شاء الله النهارده ننظّم لكم برنامج فسح وزيارات لمدة اسبوع . عاوزين نفرجكم على القاهره قبل ولم ماننشغل فى الدراسه .

مارشا — ماتنساش يادكتور نبيل ان انا كمان حاشتغل لانى عاوزه اعمل بحث عن الفن المعمارى فى مصر . انت عارف طبعا يادكتور نبيل ان القاهره فيها عدد كبير من المساجد[7] والكنايس القديمه اللى لها طابع معمارى خاص بيها يهمنى دراسته . يعنى مثلا احب ازور جامع عمرو ابن العاص[8]، والجامع الازهر[9] وجامع احمد ابن طولون[10]، وجامع السلطان حسن[11] . وعاوزه ازور جامع الناصر ابن قلاوون[12] وجامع محمد على[13] فى القلعه[14] . وكمان احب ازور الكنيسه المعلقه[15] ، وكنيسة ابو سرجه[16] ، وكنيسة العدرا[17] ، وكنيسة مارجرجس[18] ، والكتدرائيه الجديده[19] .

نبيل — احنا لازم ناخدكم المتحف المصرى ، ومتحف الفن الاسلامى ، والمتحف القبطى . وناخدكم كمان الهرم تتفرجوا على الصوت والضوء[20] ان شاء الله . ودلوقت نسيبكم ترتاحوا لغاية ميعاد الغداء .

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نبيل – اهلا يابابا ، اهلا ياماما ، اهلا ناديه ، اهلا ماهر اتفضلوا . وليم ومارشا بيكر .

آمال – اهلا وسهلا . نورتوا مصر . امال فين جون؟

فريده – نايم ياماما .

ناديه – عمره قد ايه ؟

مارشا – سنه ونص .

ناديه – ربنا يخليه لك .

مارشا – متشكره قوى .

نبيل – يامارشا ، ناديه صيدليه ، عندها اجزخانه[21] فى البلد . لو حبيتى اى حاجه لجون ، اكل او فيتامينات مثلا هى تجيبه لك لغاية عندك .

ناديه – بكل سرور . اى حاجه انت عاوزاها .

مارشا – متشكره قوى . انتم ياجماعه غامرينا بخيركم .

داود – ان شاء الله تكونوا استريحتوا بعد رحلتكم الطويله .

وليم – الحمد لله .

داود – فيه اى خدمه نقدر نقوم بيها ؟ احنا كلنا تحت امركم[22].

وليم – كتر خيرك يا استاذ داود . الدكتور نبيل وفريده مش مخليينا محتاجين لحاجه .

امال – قولى لى يامارشا ، الجو عندكم فى اواخر يوليو بيبقى زى هنا كدا ؟ اليومين دول حر قوى هنا . لكن بالليل بتبقى طراوه . نبيل قال لى ان عندكم بيبقى فيه مطر فى الصيف . اهى دى الحاجه اللى انا مستغربه لها . احنا عندنا هنا الدنيا بتمطر[23] فى الشتاء :

مارشا – يابختكم بالجو الحلو بتاعكم . الناس هنا تقدر ترتب قعدات

فى البلكونه او فى الجنينه على غداء أو عشاء لما الجو يبقى حر ، وهم متأكدين ان الدنيا مش حتمطر •

ماهر – يا نبيل ممكن تجيب وليم ومارشا عندى فى المكتب بكره بالليل الساعه سبعه • السمار حيكون موجود عندى تحت تصرفهم • يفهّموه ايه اللى هم عاوزينه وياخدوا منه ميعاد يناسبهم عشان يقابلوه بعد بكره الصبح يفرجهم على اللى عنده •

نبيل – انا بكره بالليل مشغول لازم اروح اعزى واحد صاحبى ابن خالته اتوفى • قريت النعى فى الاهرام النهارده •

ناديه – انا فاضيه يا نبيل • اجى اخدهم واوديهم مكتب ماهر وافضل معاهم لغاية ما يخلّصوا مع السمار ، وبعدين ارجّعهم هنا •

مارشا – انا الحقيقه مشغوله بحكاية ان احنا نلقى داده لجون •

ناديه – الموضوع داخليه على الله وعلىّ انا • انا اعرف لك داده كويسه كانت بتشتغل عند جماعه امريكان سافروا الاسبوع اللى فات • بكره الصبح ان شاء الله اكلمها لك واتفق لك معاها على ميعاد تتقابلوا فيه مع بعض • وان شاء الله تعجبك •

مارشا – ياسلام اهى دى تبقى خدمه كبيره قوى •

ناديه – ياستى ولا خدمه كبيره ولا حاجه •

داود – قول لى ياوليم تحبوا تحضروا فرح مصرى ؟ ابن اختى حيتجوز يوم تلاته وعشرين فى الشهر ، ويحصل لنا الشرف لو حضرتوا •

وليم – دى تبقى فرصه ممتازه لمارشا ولىّ ، عشان ناخد فكره عن الافراح المصريه •

مارشا – ربنا يديم افراحكم[24] •

امال – تعيشى[25] يا ستى • عقبال ابنك[26] • يلّا ياداود ، لازم نمشى عشان الجماعه يستريحوا •

داود – يلا . زى ماقلت لك ياوليم ، اذا احتجت لاى حاجه انا تحت امرك .

وليم – الف شكر .

فريده – مع السلامه[27] ياعمى[28] ، مع السلامه ياماما ، مع السلامه ياماهر ، حنشوفك بكره يانادية .

مارشا – يابختك يافريده حماك وحماتك وسلايفك ناس لطاف قوى .

نبيل – انتم كمان ناس ممتازين .

فريده – تعالوا نقعد فى البلكونه البحريه وناخد فنجال شاى .

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VI.2

/maʕaalim ilqaahiṛa/	LANDMARKS OF CAIRO
ilqaahiṛa kullaha matħaf kibiir - yaʕni lwaaħid yiʔdaṛ yiwṣifha biʔinnaha akbar matħaf filʕaalam filhawaaʔ iṭṭalq . fiiha asaaṛ ilħaḍaaṛa lmaṣriyya lʔadiima wilħadiisa gamb baʕḍ : ilʔahṛamaat wabu lhool illi tbanu min ħawaali xamas talaaf sana , wiʕadad kibiir min ilkanaayis illi tbanit filqaṛn ilxaamis ilmilaadi , wiħawaali alf gaamiʕ minha gawaamiʕ ʕumṛaha aktaṛ min alf sana . wilʔalʕa illi banaaha ṣalaaħ iddiin filqaṛn illiṭnaašaṛ . wilʕimaṛaat ilħadiisa winaṭiħaat issaħaab zayy ayy ʕaaṣima min ilʕawaaṣim ilkibiira filʕaalam .	Cairo itself is a great museum - i.e. one can describe it as the largest open-air museum in the world. There, monuments of the ancient and modern Egyptian civilizations are found side-by-side: the pyramids and the sphinx, which were built about five thousand years ago, and many churches which were built in the fifth century A.D., and about one thousand mosques, some of them more than a thousand years old. And the Citadel which Saladin built in the twelfth centry. The modern buildings and the skyscrapers are like [those in] any of the great capitals of the world.
ilwaaħid filqaahiṛa yiħtaaṛ yišuuf eeh walla eeh . wiʕašaan kida miš min issahl waḍʕ birnaamig yiħaʔʔaʔ lissaayiħ innu yšuuf kull ħaaga wiyitʕaṛṛaf ʕala kull maʕaalim ilqaahiṛa . wiħanħaawil wiħna binitkallim ʕan maʕalimha innina niqtiṣir ʕala ahammaha .	In Cairo one is at a loss to decide what to see. Because of this it is not easy to plan a program which will allow the tourist to see everything and to acquaint himself with all the landmarks of Cairo. We will try in talking about its landmarks to confine ourselves to the most important ones.
awwil ħaaga laazim ilwaaħid yizuṛha hiyya	The first place one must visit is the Egyptian [National]

lmatħaf ilmaṣri ,[29] fiih tuħaf wiknuuz firʕoniyya ʕumṛaha alaaf issiniin , wifiih ooḍa maʕṛuuḍ fiiha mumyaat miħannaṭa . ṣaħiiħ fiih mataaħif filʕaalam fiiha tuħaf firʕoniyya zayy ilmatħaf ilbriṭaani , willuuvr fiparis wilmitrupolitan finyuyork wiɣerha , laakin ilmatħaf ilmaṣri fiih akbaṛ magmuuʕa min ittuħaf ilfirʕoniyya filʕaalam . wilmatħaf maftuuħ yawmiyyan lilgumhuuṛ birasm duxuul baṣiiṭ .

taani ħaaga ssaayiħ laazim yizuuṛ ilʔahṛamaat wabu lhool ,[30] widi bituʕtabaṛ min ʕagaayib iddunya ssabʕa . ilmanẓar hinaak ṛaaʔiʕ billeel wibinnahaaṛ , wilmanṭiʔa kullaha malyaana asaaṛ tišhad biʕaẓamit ilfaṛaʕna wtaqaddumhum witxalli lwaaħid yiħiss biḍḍaʔaala whuwwa byitfaṛṛag ʕaleeha wiyušʕuṛ biʕaẓamit madaniyya ʕumṛaha xamas talaaf sana .

wilmatħaf ilʔibṭi[31] biyuʕtabaṛ min ilʔamaakin illi ssuyyaaħ biyħibbu yzuṛuuha filqaahiṛa . wida fiih magmuuʕit tuħaf wimaxṭuṭaat biyirgaʕ tarixha

Museum,[29] which contains Pharaonic art objects and treasures thousands of years old, and a room where embalmed mummies are displayed. It is true that there are museums in the world which contain Pharaonic art objects, like the British Museum, the Louvre in Paris, the Metropolitan in New York and others, but the Egyptian Museum has the largest collection of Pharaonic art objects in the world. The museum is open to the public daily for a small entrance fee.

The second thing the tourist must visit is the pyramids and the Sphinx[30] which are considered among the seven wonders of the world. The view there is wonderful both by day and at night, and the whole area is full of monuments which testify to the greatness of the Pharaohs and their [civilization's] advancement and make one feel very small when he looks at them, and senses the greatness of a civilization five thousand years old.

The Coptic Museum[31] is [considered] one of the places that tourists like to visit in Cairo. It has a collection of art objects and manuscripts dating back to the early centuries ila lquṛuun il?uula lmiladiyya , wibtiddi fikra waḍħa ʕan iddiyaana wilfann wissaqaafa l?ibṭiyya .

wiħayy maṣr il?adiima fiih kanaayis ?ibṭiyya ahammaha kiniisit abu sirga wilkiniisa lmiʕalla?a illi tbanu filqaṛn ilxaamis ilmilaadi .

ħayy il?azhaṛ kullu yiddiik fikra ʕan niẓaam ilħayaah filʕuṣuuṛ ilwuṣṭa fmaṣr : xaan ilxaliili , wilmuski , wissaaɣa bišawariʕhum iddayya?a widakakinhum illi ʕala lgambeen . wida huwwa lħayy illi fiih ilgaamiʕ il?azhaṛ[32] illi luh ahammiyyitu iddiniyya wissaqafiyya filʕaalam il?islaami kullu .

wimin il?amaakin illi tistaħi?? izziyaaṛa matħaf ilfann il?islaami[33] li?ann fiih akbaṛ magmuuʕa naadira min il?asaaṛ wilmaxṭuṭaat il?islamiyya .

wissaayiħ lamma yizuuṛ il?alʕa yišuuf gaamiʕ ibn qalawoon wigaamiʕ miħammad ʕali , wimatħaf ?aṣr ilgawhaṛa illi kaan maqaṛṛ sakan ħukkaam maṣr filqaṛn ittisaʕṭaašaṛ .

of the Christian era, and these give a clear idea of the Coptic religion, art, and culture.

In the district of Old Cairo there are Coptic churches, the most important of which are the church of Abu Sirga and the Hanging Church [El-Moallaqa], which were built in the fifth century A.D.

The Azhar district as a whole gives you an idea of the life style in medieval Egypt: Khan El-Khalili, the Muski and the gold bazaar with their narrow streets and their shops on both sides. This is the district where Al-Azhar mosque,[32] which has religious and cultural significance throughout the Islamic world, is located.

One of the places which is worth visiting is the Museum of Islamic Art[33] because it contains the largest collection of rare Islamic objects and manuscripts.

When the tourist visits the Citadel he sees the mosques of Ibn Qalawun and Mohammad Ali and the Gawhara Palace Museum which was the residence of the rulers of Egypt in the nineteenth century.

wimin ilmaʕaalim ilħadiisa illi ssuyyaaħ biyħibbu yitfaṛṛagu ʕaleeha liʔannaha bituṛbuṭ ilʔadiim bilgidiid , ʕaṛḍ iṣṣooṭ wiḍḍuuʔ illi gamb ilhaṛam wida biyitʔaddim biluɣaat muxtalifa . wifiih ʕaṛḍ taani liṣṣooṭ wiḍḍuuʔ filʔalʕa .	*One of the modern sights which tourists like to see because it links the old and the new [civilizations] is the Sound and Light show near the pyramids, which is presented in a variety of languages. There is another Sound and Light show at the Citadel.*
buṛg ilqaahiṛa[34] biyuʕtabaṛ min maʕaalim ilqaahiṛa lħadiisa . irtifaaʕu miyya wtamaniin mitr , wifiih maṭʕam wikafitiirya , witiʔdaṛ titfaṛṛag minnu ʕala lqaahira kullaha . ilmanẓaṛ billeel badiiʕ giddan .	*The Cairo Tower[34] is [considered] one of the modern landmarks of Cairo. Its height is one hundred and eighty meters and it has a restaurant and cafeteria. From it you can view the whole city of Cairo. The view at night is magnificent.*
sahaṛaat ilqaahiṛa billeel mutanawwiʕa . fiih iṭṭaabiʕ iššarʔi zayy iṛṛaʔṣ iššarʔi wiʕaṛḍ firaʔ ilfunuun iššaʕbiyya , wifiih issahaṛaat illi matixtilifš ʕan ilmawguud fiʔayy madiina ɣaṛbiyya .	*Night life in Cairo is varied. There is the Eastern type like Near Eastern dancing and folk dance programs, and there are entertainments which do not differ from those found in any Western city.*
wigneent ilħayawanaat[35] figgiiza min akbaṛ ganaayin ilħayawanaat filʕaalam . wibyitṛaddad ʕaleeha yawmiyyan ʕadad kibiir min izzuwwaaṛ .	*The zoo[35] at Giza is one of the largest zoos in the world. A great number of visitors visit it daily.*
suyyaaħ kitiir biyħibbu yṛuuħu ħilwaan . wiħilwaan ḍaaħiya min ḍawaaħi ilqaahiṛa , mašhuuṛa bimiyahha lmaʕdiniyya wgawwaha lgaaf , wiʕašaan	*Many tourists like to go to Helwan. Helwan is one of the suburbs of Cairo, famous for its mineral waters and its dry air. Because of this it has baths and*

kida fiiha ħammamaat wimaraakiz ʕilaag ṭabiiʕi wibtigtizib ʕadad kibiir min izzuwwaaṛ .	*natural cure centers which attract a great number of visitors.*
zayy ma ʔulna filʔawwil , ilqaahiṛa fiiha lʔadiim wilgidiid . wiħatta mayadinha tlaaʔi fiiha tamasiil ḍaxma lšaxṣiyyaat kaan laha šaʔnaha ftariix maṣr ilʔadiim wilħadiis .	*As we said at the beginning, Cairo has in it the old and the new. Even in its squares you find huge statues of personalities who have played a role in the history of Egypt, ancient and modern.*

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معالم القاهره

LANDMARKS OF CAIRO

القاهره كلها متحف كبير - يعنى الواحد يقدر يوصفها بأنها أكبر متحف فى العالم فى الهواء الطلق . فيها آثار الحضاره المصريه القديمه والحديثه جنب بعض : الأهرامات وأبو الهول اللى اتبنوا من حوالى خمس الاف سنه ، وعدد كبير من الكنايس اللى اتبنت فى القرن الخامس الميلادى ، وحوالى الف جامع منها جوامع عمرها اكتر من الف سنه . والقلعه اللى بناها صلاح الدين فى القرن الاتناشر . والعمارات الحديثه وناطحات السحاب زى اى عاصمه من العواصم الكبيره فى العالم .

الواحد فى القاهره يحتار يشوف ايه ولا ايه . وعشان كدا مش من السهل وضع برنامج يحقق للسايح انه يشوف كل حاجه ويتعرّف على كل معالم القاهره . وحنحاول واحنا بنتكلم عن معالمها اننا نقتصر على أهمها .

أول حاجه لازم الواحد يزورها هى المتحف المصرى[29] ، فيه تحف وكنوز فرعونيه عمرها آلاف السنين ، وفيه أوضه معروض فيها مومياءات محنطه . صحيح فيه متاحف فى العالم فيها تحف فرعونيه ، زى المتحف البريطانى واللوفر فى باريس والمتروبوليتان فى نيويورك وغيرها ، لكن المتحف المصرى فيه أكبر مجموعه من التحف الفرعونيه . والمتحف مفتوح يوميا للجمهور برسم دخول بسيط .

تانى حاجه السايح لازم يزور الاهرامات وابو الهول[30] ، ودى بتعتبر من عجائب الدنيا السبعه . المنظر هناك رائع بالليل وبالنهار ، والمنطقه كلها مليانه آثار تشهد بعظمة الفراعنه وتقدمهم وتخلى الواحد يحس بالضآله وهو بيتفرج عليها ويشعر بعظمة مدنيّه عمرها خمس آلاف سنه .

والمتحف القبطى[31] بيعتبر من الاماكن اللى السياح بيحبوا يزوروها فى القاهره . ودا فيه مجموعة تحف ومخطوطات بيرجع تاريخها الى القرون الأولى الميلاديه ، وبيدى فكره واضحه عن الديانه والفن والثقافه القبطيه .

وحىّ مصر القديمه فيه كنايس قبطيه أهمها كنيسة أبو سرجه والكنيسه المعلقه اللى اتبنوا فى القرن الخامس الميلادى .

حىّ الازهر كله بيديك فكره عن نظام الحياه فى العصور الوسطى فى مصر : خان الخليلى ، والموسكى ، والصاغه بشوارعهم الضيقه ودكاكينهم اللى على الجنبين . ودا هو الحى اللى فيه الجامع الأزهر[32] اللى له أهميته الدينيه والثقافيه فى العالم الاسلامى كله .

ومن الاماكن اللى تستحق الزياره متحف الفن الاسلامى[33] لان فيه اكبر مجموعه نادره من الآثار والمخطوطات الاسلاميه .

والسايح لما بيزور القلعه بيشوف جامع بن قلاوون وجامع محمد على ، ومتحف قصر الجوهره اللى كان مقر سكن حكام مصر فى القرن التسعتاشر .

ومن المعالم الحديثه اللى السياح بيحبوا يتفرجوا عليها لانها بتربط القديم بالجديد ، عرض الصوت والضوء اللى جنب الهرم ودا بيتقدم بلغات مختلفه . وفيه عرض تانى للصوت والضوء فى القلعه .

برج القاهره[34] بيعتبر من معالم القاهره الحديثه . ارتفاعه ميه وتمانين متر ، وفيه مطعم وكافتيريا ، وتقدر تتفرج منه على القاهره كلها . المنظر بالليل بديع جدا .

سهرات القاهره بالليل متنوعه . فيه الطابع الشرقى زى الرقص

الشرقى وعرض فرق الفنون الشعبيه ، وفيه السهرات اللى ما تختلفش عن الموجود فى أي مدينه غربيه .

وجنينة الحيوانات[35] فى الجيزه من اكبر جناين الحيوانات فى العالم . وبيتردد عليها يوميا عدد كبير من الزوار .

سياح كتير بيحبوا يروحوا حلوان . وحلوان ضاحيه من ضواحى القاهره ، مشهوره بمياهها المعدنيه وجوها الجاف ، عشان كدا فيها حمامات ومراكز علاج طبيعى وبتجتذب عدد كبير من الزوار .

زى ما قلنا فى الاول ، القاهره فيها القديم والجديد . وحتى ميادينها تلاقى فيها تماثيل ضخمه لشخصيات كان لها شأنها فى تاريخ مصر القديم والحديث .

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VI.3 Cultural Notes

1. /ħamdilla ʕassalaama/ "Thank God for your safety" is a complementary phrase said to a traveller on arrival. It could also be said to someone upon his recovery from an illness. Other variants of the phrase are /ħamdilla ʕala ssalaama - ħamdilla ʕala salamtak/.

2. /ɣamrinna bkaṛamkum/ "you have overwhelmed us with your hospitality [generosity]" is a phrase expressing thanks.

3. /da waagib ʕaleena/ "We consider this our obligation". The phrase, here, expresses how hospitality to visitors is regarded by an Egyptian.

4. /širkit maṣr liṭṭayaṛaan/ "Egypt Air". This is the National Egyptian Air Lines with carriers connecting Cairo with the main capitals of the world as well as domestic service.

5. /ilgumṛuk/ "customs"; /ilʔigṛaʔaat ilgumṛukiyya/ "customs procedures"; /iṛṛusuum ilgumṛukiyya/ "customs duties"; /ilʔiqṛaaṛ ilgumṛuki/ "customs declaration form".

6. /taʕabak ṛaaħa/ , /taʕabik ṛaaħa/ , /taʕabkum ṛaaħa/ , literally "Getting tired while doing something for you gives a feeling of comfort". This is a phrase which is equivalent to the English idiom "it's nothing", "it's no bother at all."

7. /masgid/ = /gaamiʕ/ and their plurals /masaagid/ , /gawaamiʕ/ "mosque", places for assembly for worship and prayer for Muslims.

8. Amr Ibn El-Aas mosque was built in 642 A.D. by Amr Ibn El-Aas, the Muslim Arab general who conquered Egypt in 641. This was the first mosque to be built in Egypt and it has been well preserved through renovations.

9. Al-Azhar mosque was built by Gawhar El-Siqqilli in 970-972 both as a mosque and a school. It was named Al-Azhar after Fatma El-Zahraa, the Prophet's daughter.

10. The Tulunid Mosque is located in the Sayyida Zeinab district and was built in 876-878 A.D. by Ahmad Ibn Touloun. It is a masterpiece of fine Islamic architecture with its niche covered with marble and gold mosaic, flanked by two marble pillars with plant-shaped crowns.

11. The Mosque and School of Sultan Hassan near the Citadel was completed in the 14th Century A.D. [1356-1365 A.D.]. The beauty of the Kufic script on the walls of its south-halls attracts the admiration of many tourists.

12. The college mosque of El-Nasser Mohammad Ibn Qalawun was built in 1335 A.D.

13. The Mohammad Ali Mosque, also known as the Alabaster Mosque was built in Saladin's Citadel in 1830 A.D.

14. /ilʔalʕa/ "The Citadel". This is Saladin's Citadel which he built in 1183 A.D. on a hill dominating Cairo. It contains various important Islamic monuments and the well of Joseph, said to have been dug by Joseph (son of Jacob).

15. El-Moallaqa Church, was built on the southern gate of Babylon [in old Cairo] in the 5th Century A.D. and that is why it is called Moallaqa /miʕallaʔa/ or 'Hanging'. The church is famous for its beautiful marble pulpit and balcony. Its southern wall is decorated by a wonderful collection of rare icons.

16. The Abu Sirga Church [St. Sergius] is also in old Cairo and dates from the 5th Century. It is built over the cave where the Holy Family stayed. The cave and its well are visited by hundreds of worshippers.

17. The Church of the Virgin, Pot of Basil /kinilisit ilʕadra ʔaṣriyyit irriħaan/ dates from the 8th Century and has a rare collection of icons.

18. Mari Girgis [St. George] Church, in old Cairo, dates back to the 13th Century and is built on the ruins of the old St. George Church, which was ruined by a fire about 100 years ago. All that is left of the old edifice is a room known as the Hall of Nuptials. The key to the Hall is kept in the Coptic Museum.

19. The New Coptic Cathedral at El-Abbasiyya was built in 1968 and is a great center of religious activities.

20. "Son et lumière", "Sound and light". This program at the pyramids is a show that goes on every day after sunset. The shows are in four languages [English, French, German and Arabic]. Local newspapers specify the language and time of the shows.

21. /agzaxaana/ 'drugstore, pharmacy'. An Egyptian pharmacy is confined to the sale of medicine, medical supplies and cosmetics. No food, household utensils, etc. are sold in an Egyptian drugstore.

22. /iħna taħt amṛukum/ , /ana taħt amṛak/ 'at your disposal"; literally "under your orders".

23. /iddunya bitmaṭṭaṛ/ , literally 'the world rains', meaning 'it rains'.

24. /ṛabbina yidiim afṛaħkum/ 'May God make you have everlasting happiness' is a form expressing one's best wishes on the occasion of a wedding.

25. /tiʕiiš/ , /tiʕiiši/ , meaning literally 'may you live [long]' and is a phrase which simply means 'thank you'.

26. /ʕuʔbaal ibnik/ , /ʕuʔbaalik/ , /ʕuʔbaal ʕandik/, here /ʕuʔbaal/ means 'wishing the same for...'. This phrase is mentioned on happy occasions [here: wedding].

27. /maʕa ssalaama/, *literally means* '[go] *with peace,' which means 'goodbye'; the response is* /aḷḷaah yisallimak/, *literally 'may God make you safe' which means 'goodbye' as a response.*

28. /ya ʕammi/ *literally 'my uncle' is here used as a form of address from Farida to her father-in-law Daoud. See Cultural Text #10: Family Relations.*

29. /ilmatħaf ilmaṣri/ *'the Egyptian Museum'* [See Map p. 370.] *at El-Tahrir Square is an enormous storehouse of Egyptian monuments, dating back to 3000 B.C.*

30. /ilʔahṛamaat wabu lhool/ *'the pyramids and the Sphinx'. The great pyramid was built by Cheops* /xufu/ *of the 4th Egyptian dynasty* [2680-2560 B.C.]. *The Second pyramid was built by Chephren* /xafṛaʕ/, *son of Cheops. The third pyramid was built by Mycerinus* /manqaṛaʕ/, *son of Chephren. The Sphinx is a collosal statue with the body of a lion and a human face carved out of the stone of the cliff in front of the second pyramid (probably by Chephren).*

31. /ilmatħaf ilʔibṭi/ *'the Coptic Museum' lies in Old Cairo and contains early Christian relics, textiles, icons, scriptures and manuscripts.*

32. *Al-Azhar [972 A.D.] is the first School-Mosque built in Cairo that contributed significantly to a great cultural and religious awakening. It is considered one of the oldest universities in the world.*

33. /matħaf ilfann ilʔislaami/ *" Islamic Art Museum", at Ahmad Maher Square is in the same building which houses the famous* /daar ilkutub/ *the National Public Library. It contains a large collection of Islamic articraft which illustrates the different styles of Islamic art: Persian, Turkish and Mamluk.*

34. /buṛg ilqaahiṛa/ *'Cairo Tower'* [See Map page 370.]

35. /gineenit ilħayawanaat/ *The Zoological Gardens* [See Map page 370.]

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iddars issaabiʕ	UNIT SEVEN*	
VII.1 muħadsa	*Conversation*	
ħaflit widaaʕ wilyam wimarša ʕand ilʔustaaz dawuud .	*William and Marcia's Good-bye Party at Daoud's*	
amaal - waḷḷa ħatiwħašuuna[1]. iħna xaḍna ʕaleekum filmudda lʔuṣayyaṛa lli ʔaʕattuuha fmaṣr . issana faatit kaʔannaha usbuuʕ .	*Amal -*	*We're really going to miss you*[1]. *We've come to like you in the short period you've been in Egypt. The year passed as if it were a week.*
marša - intu kamaan ħatiwħašuuna, wimaṣr kullaha ħatiwħašna wilaazim tišaṛṛafuuna fʔamerika .	*Marcia -*	*We'll miss you too and we'll miss Egypt. You must come visit [honor] us in America.*
dawuud - ʕala lʕumuum inti ʕarfa ya marša lli yišrab min mayyit innlil laazim yirgaʕlaha taani[2], wiħna mistanniyinkum issana lgayya in šaaʔ aḷḷaah .	*Daoud -*	*In any case, you know, Marcia, that whoever drinks from the water of the Nile must return [to it]*[2]*, and we're expecting you next year, God willing.*
marša - laʔ , baʕd sanateen ya ustaaz dawuud lamma wilyam yixaḷḷaṣ risaalit idduktoṛaah bitaʕtu . iħna nifsina inn wilyam yištayal filgamʕa lʔamrikiyya hina . maṣr ʕagabitna ʔawi wʕawziin nuʔʕud fiiha ʕala	*Marcia -*	*No, Mr. Daoud, after two years when William finishes his doctoral dissertation. We hope that William will work at the American University here. We like Egypt very much and we want to stay permanently if possible.*

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* *Cultural Notes for Unit Seven begin on page 168.*

ṭuul law amkan .	
wilyam - yareet[3] . ana atmanna .	*William* - *Yes, I hope so[3].*
nadya - yataṛa liʔiitu maṣr zayy ma kuntu mutaṣawwirinha min ilkutub illi ʔarituuha ʕanha ʔabl ma tiigu ?	*Nadia* - *I wonder if you found Egypt as you imagined it from the books that you read about it before you came?*
marša - liʔinaaha agmal biktiir . baṛḍu lwaaħid lamma yšuuf biʕeenu ɣeer lamma yiʔṛa aw yismaʕ .	*Marcia* - *We found it much more beautiful. Of course, when one sees something with his own eyes it's different from reading or hearing about it .*
wilyam - idduktooṛ teelor wiʕeltu idduuna fikra kuwayyisa ʕan maṣr . winašaṛaat wizart issiyaaħa wmaṣlaħit ilʔistiʕlamaat ilmaṣriyya mumtaaza wfiiha maʕlumaat muhimma . wana mittifiʔ maʕa marša fṛaʔyaha . ilwaaħid lamma yšuuf ilʔahṛamaat wiḍaxamitha wʕaẓamitha , ɣeer lamma yitfaṛṛag ʕala ṣuwaṛha .	*William* - *Dr. Taylor and his family gave us a good idea about Egypt. The publications of the Ministry of Tourism and the Egyptian Information Department are excellent and contain important information. I agree with Marcia - When one sees the pyramids and their size and grandeur, it's not like looking at pictures of them.*
amaal - ʔulilna ya marša eeh aktaṛ ħaaga ʕagabitik fimaṣr ?	*Amal* - *Tell us, Marcia, what did you like most in Egypt?*
marša - innaas . iššaʕb ilmaṣri .	*Marcia* - *The Egyptian people.*
amaal - min naħyit eeh ?	*Amal* - *In what respect?*
marša - ħagaat kitiira . ilʔagnabi fmaṣr yiħiss inn innaas ʕanduhum stiʕdaad lilmusaʕda wilxidma . marriteen talaata lamma ʕaṛabiyyitna wiʔfit fiššaariʕ , innaas gum min kull ħitta mutaṭawwiʕiin	*Marcia* - *Many things. The foreigner in Egypt feels that the people are willing to help and serve him . Two or three times when our car stopped in the street, people came from everywhere offering their help, with pleasure and with*

illmusaʕda ʕan ṭiib xaaṭir wilibtisaama ʕala wiššuhum . ħaaga tanya : il?iħsaas bil?amn . ana ʕumṛi wana mašya lwaħdi billeel hina mašaʕart bilxoof iṭlaaqan .		smiles on their faces. Another thing is the feeling of security. When I was walking alone at night here I never felt afraid at all.
fariida - wiṛa?yik eeh ya marša filʕeela lmaṣriyya ?	Farida -	What do you think of the Egyptian family, Marcia?
marša - ana muʕgaba giddan bilʕeela lmaṣriyya , muʕgaba bitaṛaabuṭ afṛadha[4]. tilaa?i wlaad ilʕamm wiwlaad ilʕamma wiwlaad ilxaal wilxaala wil?aṛaayib winnasaayib mutaṛabiṭiin kulluhum . wimuʕgaba kamaan biħtiṛaam iṣṣuɣayyaṛ minhum lilkibiir .	Marcia -	I like the Egyptian family very much and I like the [close] ties of its members[4]. You find that the cousins, and relatives and in-laws are very close to each other. I also like the way the young [people] respect their elders.
nabiil - wiɣeer innaas ya marša eeh illi ʕagabik ?	Nabil -	Besides the people, Marcia, what [else] did you like?
marša - ʕagabni lxuḍaaṛ iṭṭaaẓa , wilfakha ṭṭaẓa , wilʕeoš iṭṭaaẓa . kunt mabṣuuṭa inn ilħagaat di ṛxiiṣa wa?ḍaṛ ala?iiha f?ayy wa?t . wikamaan ʕagabitni lxadamaat illi bitla?iiha sitt ilbeet hina min ilmakwagi wṣabi ilba??aal wilbawwaab . innaas dool kulluhum biy?addimu xadamaat bitsahhil ʕala ssitt šuɣl ilbeet li?annuhum biygulha lɣaayit ʕandaha wiyi?ḍulha ṭaḷabatha .	Marcia -	I liked the fresh vegetables, fruit and bread. I was pleased that these things are cheap and I could get them at any time. I also liked the services that the housewife receives here from the ironing man, the grocer's boy and the doorman. All these people render services which make housework easy for the housewife because they come right to her door and do what she needs [done].

dawuud -	ṭayyib ʔuliina bṣaṛaaɦa eeh ilɦaaga illi dayʔitik filmudda illi ʔaʕattuuha hina .	*Daoud -*	*Okay, tell us frankly - what bothered you during your stay here?*
marša -	mafiiš ɦaaga dayʔitna bimaʕna nnaha sabbibit lina mataaʕib , innama aʔdaṛ aʔuul inn šawaariʕ ilqaahiṛa wimuwaṣalatha zaɦma ʔawi , aktaṛ min ma kunt ataṣawwaṛ .	*Marcia -*	*[Actually] Nothing bothered us in the sense that it caused us problems, but I may say that the streets of Cairo and its [public] means of transportation are very crowded, more than I had imagined.*
wilyam -	matinsiiš ya marša inn muʕẓam ʕawaaṣim ilʕaalam wimudunha lkibiira muzdaɦima . izdiyaad issukkaan muškila ʕaalamiyya fduwal kitiira .	*William -*	*Don't forget, Marcia, that most of the world's capitals and its large cities are crowded. The increase in population is a world problem in many countries.*
marša -	ʕala lʕumuum iɦna ɦabbeena lqaahiṛa wiʔaḍeena fiiha waʔt gamiil . itfaṛṛagna , witfassaɦna , wišufna lʔamaakin wilɦagaat illi kunna bniɦlam biiha . ana fakra wana filmadrasa lamma kaan ilmudarris biykallimna ʕan maṣr wʕan inniil wiʕan ilʔahṛamaat , wiʔinn ilɦaḍaaṛa lʔinsaniyya badaʔit fiwaadi nniil , kunt baɦlam bilyoom illi ašuuf fiih ilɦagaat di bnafsi . wilɦamdu lillaah ɦilmi tɦaʔʔaʔ .	*Marcia -*	*In any case, we loved Cairo and we had a wonderful time here. We looked around [at the city] and saw the places and things that we had dreamed about. I remember when I was in school and the teacher used to tell us about Egypt and the Nile and the pyramids and that human civilization began in the Nile Valley, and I used to dream of the day when I would see these things for myself. And thank God, my dream has come true.*
nabiil -	in šaḷḷa tikuunu ʔidirtu tkammilu lʔabɦaas illi giitu maṣr ʕalašanha .	*Nabil -*	*I hope you have been able to complete the research you came to Egypt to do.*

wilyam -	aah . ilħamdu lillaah. ana baħsi xiḷiṣ kullu . ilħaʔiiʔa ilʔiit maṛaagiʕ wimaxṭuṭaaṭ kitiira ʔawi - istafatt minha fʕamal ilbaħs . wilmuwaẓẓafiin fidaaṛ ilkutub[5] saʕduuni ktiir , wiʔamiin ilmaktaba kaan muhtamm bibaħsi , wiʕrift minnu inn mʕaah mažisteer fittariix ilʔislaami .	*William* -	*Yes. My research is all finished. Actually, I found many references and manuscripts from which I benefitted in doing the research. The employees in Dar El-Kutub[5] helped me a great deal and the librarian was interested in my research, and I found out that he has a Master's degree in Islamic history.*
maahir -	winti ya marša ?	*Mahir* -	*And you, Marcia?*
marša -	ana zuṛt kull ilʔamaakin ilʔasariyya illi kunt ʕawza ašufha , wxatt fikra waḍħa ʕan taṭawwuṛ ilfann ilmiʕmaari fmaṣr . aaxir gaamiʕ šuftu lʔusbuuʕ illi faat kaan gaamiʕ miħammad ʕali filʔalʕa .	*Marcia* -	*I visited all the archeological sites that I wanted to see, and I got a clear idea of the development of architecture in Egypt. The last mosque I saw last week was the Mohammad Ali Mosque in the Citadel.*
maahir -	ʕagabik ya marša ?	*Mahir* -	*Did you like it, Marcia?*
marša -	ʔawi . ilgaamiʕ kullu taʔriiban birruxaam baṛṛa wguwwa . wilafat naẓari ʔubbitu lkibiira wilʔaṛbaʕ ʔubab illi ħawaleeha .	*Marcia* -	*Very much. The mosque is almost all of marble, inside and out. Its big dome attracted my attention, and the four domes around it.*
dawuud -	zuṛti kanaayis ya marša ?	*Daoud* -	*Did you visit any churches, Marcia?*
marša -	aah . zuṛt kanaayis maṣr ilʔadiima . wiʕagabitni kniisit abu sirga , wilkiniisa lmiʕallaʔa illi tbanu filqaṛn ilxaamis ilmiilaadi . wiʕrift inn kniisit abu sirga tbanit	*Marcia* -	*Yes, I visited the churches of Old Cairo. I liked the Church of Abu Sirga and the Moallaqa Church which were built in the fifth century A.D. And I learned that the Church of Abu Sirga was built above the cave*

fooʔ ilkahf illi ʕaašit fiih ilʕaaʔila lmuqaddasa lamma kaanit fimaṣr .		*in which the Holy Family lived when they were in Egypt.*
fariida - xaḷḷaṣti kull muštarayaatik ya marša ?	*Farida -*	*Have you finished all your shopping, Marcia ?*
wilyam - marša law ʔaʕadit hina ʕašaṛ siniin miš ħatxaḷḷaṣ šira . kull ħaaga tšufha tiʕgibha wʕayza tištiriiha .	*William -*	*If Marcia stayed here ten years she wouldn't finish shopping. Everything she sees she likes and wants to buy it.*
marša - uskut inta ya wilyam . di fuṛṣit ilʕumṛ . išhadi nti ya fariida . inniharda ṣṣubħ wilyam kaan maʕaaya , wšufna mafṛaš ṣufṛa wiṭnaašaṛ fuuṭa mašɣuliin šuɣl yadd , wišuɣluhum daʔiiʔ wigamiil ,wisiʕruhum munaasib , ʔuliili aštiriihum walla maštirihumš ? dool fiʔamerika ħaaga qayyima , witamanha murtafiʕ .	*Marcia -*	*Quiet, William! This is the chance of a lifetime. You tell him, Farida. This morning William was with me and we saw a hand-embroidered cloth with twelve napkins. Their decoration was delicate and the price was reasonable. Tell me, should I buy them or not? In America, these are very valuable and high-priced.*
fariida - ilmuhimm , ištaritiihum walla laʔ ?	*Farida -*	*Well, did you buy them or not?*
wilyam - ṭabaʕan ištarithum , wištarit foʔhum aṛbaʕ mafaariš ṣuɣayyaṛiin , hadaaya lʔaṣħabna fʔamerika .	*William -*	*Of course she bought them, and besides that she bought four small table cloths as gifts for our friends in the U.S.*
marša - ana aħsan ħaaga štaretha siggatteen . xadnaahum fiʔukazyoon . ħilwiin ʔawi wsiʕruhum kuwayyis .	*Marcia -*	*The best things I bought were two carpets we picked up at a sale. They're very pretty and the price was reasonable.*
amaal - mabṛukiin ʕaleekum[6].	*Amal -*	*Congratulations [blessings] on them[6].*
wilyam - aḷḷaah yibaarik fiiki .	*William -*	*Thank you. [God bless you].*

farilda - yaʕni kull ħagaatik wišunaʈik gahza dilwa?t ʕašaan yoom il?aṛbaʕ illi gaay ?	Farida -	You mean that all your things and suitcases are ready now for next Wednesday?
marša - ta?rilban , faḍilll aštiri šiwayyit ħagaat ṣuɣayyaṛa min xaan ilxalilli wišwayyit ħagaat tanya ħaštirilha min iskindiriyya ?abl ma naaxud ilmarkib .	Marcia -	Almost. I still have to buy some little things from Khan El-Khalili and some other things from Alexandria before we board the ship.
amaal - ilwaaħid ?abl issafaṛ dayman kida , biyib?a fzihnu ħagaat kitiira yiħibb yiʕmilha . in šaa? aḷḷaah kull ħaaga titimm bixeer .	Amal -	It's always that way before a trip - one has in mind many things he wants to do. I hope everything will be all right.
nadya - iħna mistanniyiin minkum gawaab awwil ma tiwṣalu bissalaama . wimatinsiiš tibʕatilli ṣuwaṛ žoon .	Nadia -	We'll be waiting for a letter from you as soon as you arrive safely. Don't forget to send me some pictures of John.
marša - in šaa? aḷḷaah .	Marcia -	I will.
nabiil - ʕala fikra fiih ʈarḍ ṣuɣayyaṛ baʕtaah waldit samiir lisamiir wilayla , fa?iza makanš ʕandukum maaniʕ , agiibulkum bukṛa ṣṣubħ , witwaṣṣaluuh lisamiir , winib?a mutašakkiriin ?awi witsallimulna ʕaleehum .	Nabil -	By the way, there is a small package which Samir's mother sent to him and Layla, and if you don't mind I'll bring it to you tomorrow morning and you can deliver it to Samir. We'll be very grateful, and say hello to them for us.
wilyam - bikull suṛuuṛ . di ħaaga baṣiiʈa . iħna mahma ʕamalna , wimahma ?ulna miš	William -	With pleasure. This is a simple matter. Whatever we do or say, we won't be able to

ħaniʔdaṛ niʕabbaṛ ʕan šukrina likum , win šaaʔ aḷḷaah nismaʕ ʕankum kull xeer .	*express our gratitude to you, and we hope to hear from you [only] good news.*

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الدرس السابع

حفلة وداع

وليم ومارشا عند الاستاذ داود

امال - والله حتوحشونا[1] . احنا خدنا عليكم فى المده القصيره اللى تعدتوها فى مصر . السنه فاتت كانها اسبوع .

مارشا - انتم كمان حتوحشونا ، ومصر كلها حتوحشنا . ولازم تشرفونا فى امريكا .

داود - على العموم انت عارفه يا مارشا اللى يشرب من مية النيل لازم يرجع لها تانى[2] ، واحنا مستنّينكم السنه الجايه ان شاء الله .

مارشا - لأ ، بعد سنتين يا استاذ داود لما وليم يخلّص رسالة الدكتوراه بتاعته . احنا نفسنا ان وليم يشتغل فى الجامعه الامريكيه هنا . مصر عجبتنا قوى وعاوزين نقعد فيها على طول لو امكن .

وليم - يا ريت[3]. انا اتمنى .

ناديه - يا ترى لقيتوا مصر زى ما كنتوا متصورينها من الكتب اللى قريتوها عنها قبل ما تيجوا ؟

مارشا - لقيناها اجمل بكتير . برضه الواحد لما يشوف بعينه غير لما يقرا او يسمع .

وليم - الدكتور تيلور وعيلته ادونا فكره كويسه عن مصر . ونشرات وزارة السياحه ومصلحة الاستعلامات المصريه ممتازه وفيها معلومات مهمه . وانا متّفق مع مارشا فى رأيها . الواحد لما يشوف

الاهرامات وضخامتها وعظمتها ، غير لما بتفرج على صورها .

امال – قولى لنا يا مارشا ايه اكتر حاجه عجبتك فى مصر ؟

مارشا – الناس . الشعب المصرى .

امال – من ناحية ايه ؟

مارشا – حاجات كتيره . الاجنبى فى مصر بحس ان الناس عندهم استعداد للمساعده والخدمه . مرتين تلاته لما عربيتنا وقفت فى الشارع ، الناس جم من كل حته متطوعين للمساعده عن طيب خاطر والابتسامه على وشهم . حاجه تانيه : الاحساس بالامن. انا عمرى وانا ماشيه لوحدى بالليل هنا ما شعرت بالخوف اطلاقا .

فريده – ورأيك ايه يا مارشا فى العيله المصريه ؟

مارشا – انا معجبه جدا بالعيله المصريه ، معجبه بترابط افرادها[4]. تلاقى ولاد العم وولاد العمه وولاد الخال والخاله والقرايب والنسايب مترابطين كلهم . ومعجبه كمان باحترام الصغير منهم للكبير .

نبيل – وغير الناس يا مارشا ايه اللى عجبك ؟

مارشا – عجبنى الخضار الطازه والفاكهه الطازه والعيش الطازه . كنت مبسوطه ان الحاجات دى رخيصه واقدر الاقيها فى اى وقت . وكمان عجبتنى الخدمات اللى بتلاقيها ست البيت هنا من المكوجى وصبى البقال والبواب . الناس دول كلهم بيقدموا خدمات بتسهل على الست شغل البيت لانهم بيجوا لها لغاية عندها ويقضوا لها طلباتها .

داود – طيب قولى لنا بصراحه ايه الحاجه اللى ضايقتك فى المده اللى قعدتوها هنا .

مارشا - مافيش حاجه ضايقتنا بمعنى انها سببت لنا متاعب ، انما اقدر اقول ان شوارع القاهره ومواصلاتها زحمه قوى ، اكتر من ما كنت اتصور .

وليم - ما تتعجبش يامارشا ان معظم عواصم العالم ومدنها الكبيره مزدحمه . ازدياد السكان مشكله عالميه فى دول كتيره .

مارشا - على العموم احنا جينا القاهره وقضينا فيها وقت جميل . اتفرجنا ، واتفسحنا ، وشفنا الاماكن والحاجات اللى كنا بنحلم بيها . انا فاكره وانا فى المدرسه لما كان المدرس بيكلمنا عن مصر وعن النيل وعن الاهرامات ، وان الحضاره الانسانيه بدأت فى وادى النيل ، كنت باحلم باليوم اللى اشوف فيه الحاجات دى بنفسى . والحمد لله حلمى اتحقق .

نبيل - ان شاء الله تكونوا قدرتوا تكملوا الابحاث اللى جيتوا مصر علشانها .

وليم - آه - الحمد لله . انا بحثى خلص كله . الحقيقه لقيت مراجع ومخطوطات كتيره قوى استفدت منها فى عمل البحث . والموظفين فى دار الكتب[5] ساعدونى كتير ، وامين المكتبه كان مهتم ببحثى ، وعرفت منه ان معاه ماجستير فى التاريخ الاسلامى .

ماهر - وانت يامارشا ؟

مارشا - انا زرت كل الاماكن الاثريه اللى كنت عاوزه اشوفها ، وخدت فكره واضحه عن تطور الفن المعمارى فى مصر . آخر جامع شفته الاسبوع اللى فات كان جامع محمد على فى القلعه .

ماهر - عجبك يامارشا ؟

مارشا – قوى – الجامع كله تقريبا بالرخام بره وجوه . ولفت نظرى قبته الكبيره والاربع قبب اللى حواليها .

داود – زرتى كنايس يا مارشا ؟

مارشا – آه . زرت كنايس مصر القديمه . وعجبتنى كنيسة ابو سرجه ، والكنيسه المعلقه اللى اتبنوا فى القرن الخامس الميلادى . وعرفت ان كنيسة ابو سرجه اتبنت فوق الكهف اللى عاشت فيه العائله المقدسه لما كانت فى مصر .

فريده – خلصتى كل مشترياتك يا مارشا ؟

وليم – مارشا لو قعدت هنا عشر سنين مش حتخلّص شراء . كل حاجه تشوفها تعجبها وعايزه تشتريها .

مارشا – اسكت انت يا وليم . دى فرصة العمر . اشهدى انت يا فريده . النهارده الصبح وليم كان معايا ، وشفنا مفارش سفره واتناشر فوطه مشغولين شغل يد ، وشغلهم دقيق وجميل ، وسعرهم مناسب قولى لى اشتريهم ولا ما اشتريهمش ؟ دول فى امريكا حاجه قيمه ، وتمنها مرتفع .

فريده – المهم ، اشتريتيهم ولاّ لاء ؟

وليم – طبعا اشترتهم ، واشترت فوقهم اربع مفارش صغيرين ، هدايا لاصحابنا فى امريكا .

مارشا – انا احسن حاجه اشتريتها سجادتين خدناهم فى اوكازيون . حلوين قوى وسعرهم كويس .

امال – مبروكين عليكم[6] .

وليم – الله يبارك فيك .

فريده – يعنى كل حاجاتك وشنطك جاهزه دلوقت عشان يوم الاربع اللى جاى ؟

مارشا - تقريبا ، فاضل لى اشترى شوية حاجات صغيره من خان الخليلى وشوية حاجات تانيه حاشتريها من اسكندريه قبل ما ناخد المركب .

امال - الواحد قبل السفر دايما كدا ، بيبقى فى ذهنه حاجات كتيره يحب يعملها . ان شاء الله كل حاجه تتم بخير .

ناديه - احنا مستنّيين منكم جواب اول ما توصلوا بالسلامه . وما تنسيش تبعتى لى صور جون .

مارشا - ان شاء الله .

نبيل - على فكره فيه طرد صغير بعتاه والدة سمير لسمير وليلى ، فاذا ما كانش عندكم مانع ، اجيبه لكم بكره الصبح ، وتوصلوه لسمير ، ونبقى متشكرين قوى وتسلموا لنا عليهم .

وليم - بكل سرور . دى حاجه بسيطه . احنا مهما عملنا ، ومهما قلنا مش حنقدر نعبر عن شكرنا لكم ، وان شاء الله نسمع عنكم كل خير .

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VII.2 /ilʕeela Imaṣriyya/	THE EGYPTIAN FAMILY
ilʕeela fmaṣr[7] - xuṣuuṣan fiṣṣiʕiid[8] wifil?aryaaf biṣifa ʕaama - bitišmal kull il?aṛaayib winnasaayib witla?iihum muṛtabiṭiin bibaʕḍ ?awi . wibyitzawṛu wibiywiddu baʕḍ wibyigtimiʕu kulluhum filmunasabaat ilʕa?iliyya Ikibiira zayy ilmayaatim wil?afṛaaħ . willi ẓuṛuufu mabitxalliihuuš yi?ḍaṛ yiħḍaṛ biyiʕtizir .	*The family in Egypt[7] - particularly in Upper Egypt[8] and in the countryside in general - includes all the relatives and the in-laws; all of these are very close to one another. They visit with each other and love each other [dearly], and they all gather together on family occasions such as funerals and weddings. If one cannot attend because of certain circumstances, he apologizes.*
wiṣṣuɣayyaṛ filʕeela dayman biyiħtirim illi akbaṛ minnu sinnan . yaʕni issinn muhimm awi wiluh iʕtibaaṛ kibiir been afṛaad ilʕeela ahamm min ilmaraakiz illi biyišɣiluuha . il?axx iṣṣuɣayyaṛ laazim yaaxud ṛa?y il?axx ilkibiir filħagaat ilmuhimma . wilʕamm kilmitu masmuuʕa ʕand ibn il?axx .	*The young one in the family always respects those who are older than he. This means that age is very important and of great consideration among the members of the family - more important than the positions they occupy. The younger brother must consult his elder brother in important matters. The uncle's opinion must be obeyed by [has its weight with] the nephew.*
wimatla?iiš fimaṣr illi byiħṣal fi?amriika , a?ṣud lamma ttilmiiz yixaḷḷaṣ ilmarħala ssanawiyya wiyib?a ʕaawiz yi?addim ligamʕa fibalad	*In Egypt, you don't find what happens in America, [I mean] when a student completes his secondary school education and wishes to apply to a university far away from his*

biʕilda ʕan sakan waldeeh ʕašaan yišʕuṛ bilistiqlaal . ittilmiiz fimaṣr bitibʔa ṛaɣbitu lʔuula innu yiltiħiq bigamʕa wyifḍal saakin maʕa waldeeh . ṣaħiiħ fiih ṭalaba ktiir filgaamiʕaat fimaṣr miš saknim maʕa ahaliihum laakin issabab fikida inn magamiʕhum fimtiħanaat šahaadit issanawiyya lʕamma[9] makanitš muṛtafiʕa famaʔidruuš yudxulu gamʕa finafs ilbalad aw ʔuṛayyiba min ilbalad illi fiiha ilʔabaween - witlaʔiihum baʕd ma biyingaħu fimtiħanaat issana lʔuula biyħibbu yiħawwilu ligamiʕaat finafs ilbalad illi lwalideen ʕayšiin fiiha aw fibalad ʔuṛayyiba iza kaanit baladhum mafihaaš gamʕa .

ṛaɣbit ilʕeela biyitʕimil liha ħisaab kibiir fiħagteen . awwil ħaaga lamma byiigi ṭṭaalib yixtaaṛ ittaxaṣṣuṣṣ illi ʕaayiz yidrisu filgamʕa . yaʕni iza kaanit ilʕeela ʕayzaah yibʔa muhandis bitlaʔiih yixtaaṛ kulliyyit ilhandasa wihuwwa muqtaniʕ innu yiʔḍaṛ yingaħ fiiha . laakin ilʕeela ɣaliban mabtifṛiḍš raʔyaha ʕaleeh iza makanš ʕandu istiʕdaad lidiraasit ittaxaṣṣuṣṣ illi lʕeela

home, so that he may feel independent. His [the Egyptian student's] preference is to attend a university and [still be able to] live at home [with his parents]. It is true that there is a great number of college students who do not live with their families, but this is because their scores in the high school diploma[9] were not high enough to enable them to be accepted by a university in the same city, or in a city close to their homes. Usually, after they pass the examinations of the first year, they like to switch to universities in the same city, or in a city near to that in which their parents live, if their [home] city has no university.

The wish of the family has great weight with regard to two matters. The first [matter] concerns the student's choice of specialization at the university. This means that, if the family wants him to be an engineer, he will choose the college of engineering, [completely] convinced that he will succeed [pass the examinations]. But the family usually does not impose [its wishes] if he has no readiness [talent] to study the area

ʕayzaah yidrisu . taani ħaaga inn ṛaɣbit ilʕeela biyibʔa laha waznaha lamma byiigi ilwaaħid yitgawwiz . wibaṛḍu lʕeela ɣaliban mabtifṛiḍš ṛaʔyaha ʕala ššaab aw ʕala lbint . wiṛaʔy iššaab aw iššabba huwwa lʔasaas fixtiyaaṛ izzooga aw izzoog . laakin kull waaħid min ilʔitneen biyiʕmil ħisaab liṛaɣbit ilʕeela wimabiyħibbiš yizaʕʕalha .

wilgawaaz fimaṣr ʕumuuman biyixḍaʕ liniẓaam witaqaliid wixṣuuṣan finnawaaħi lmaliyya binnisba lizzoog wizzooga . yaʕni biyibʔa maʕṛuuf miin illi ʕaleeh yidfaʕ ilmahṛ[10] wiššabka[11] wimaṣaṛiif taʔsiis ilbeet[12] witakaliif ħaflit ilxuţuuba[13] wikatb ilkitaab wizzafaaf .[14] wilaazim niʕṛaf inn ittakaafuʔ ilʔigtimaaʕi ħaaga muhimma giddan fimawḍuuʕ ilgawaaz .

wiħaflit izzafaaf bitihtamm biiha lʕeela wibtaʕzim fiiha lʔaṣdiqaaʔ . wiza kaanit ilʕeela ɣaniyya biyibʔa liħtifaal kibiir wilbufehaat kitiira . wibiyɣanni filħafla muţribiin wimuţribaat mašhuriin wibiykuun fiih ṛaʔṣ

which the family wishes him to study. The second matter in which the family's wish has weight is that of marriage. Here too, in general, the family does not impose [its opinion] on the youth or the girl. The wish of the young man or the girl is the basis for the choice of the wife or husband. But both the girl and the young man consider the wish of the family, and do not wish to [make them] angry .

Marriage in Egypt generally follows certain systems and traditions with respect to the financial concerns of the man and the woman. This means that each will know who is going to pay the dowry[10] [and bring] the engagement ring,[11] [take care of] furnishing the home,[12] and [pay for] the costs of the engagement[13] and wedding[14] parties. We have to keep in mind that social status is a very important element in marriage.

The wedding party is the concern of the family, and friends are invited. If the family is wealthy the party is large, and there will be plenty of food [buffets]. There will will be a famous singer, and belly dancing will be performed by a famous dancer.

šarʔi min ṛaaqiṣa mašhuuṛa .	
ilʕeela fmaṣr mutaṛabṭa ʔawi wikull waaḥid fiiha biyḥiss innu ʕaleeh iltizaam likull fard min afṛadha riggaala wsittaat .	*The family in Egypt is close-knit [has excellent family ties]; each member feels that he has an obligation to the other members of the family, both men and women.*
argaʕ taani waʔullukum inn ilgawaaz been šaab wišabba fimaṣr miš maʕnaah iṛtibaaṭ šaxṣeen bibaʕḍ bass ʔadd ma huwwa irtibaaṭ ʕaʔilateen . yaʕni maʕnaah inn ʕeelit iššaab wiʕeelit iššabba aṣbaḥ ʕaleehum wagibaat wiltizamaat naḥw baʕḍ kanatiiga lilmuṣahṛa .	*Once more, let me tell you that marriage between a young man and a girl in Egypt does not mean just that a couple is united [in marriage] as much as it means that two families are brought together. This means that the [two] families of the man and the woman have duties and obligations towards each other as a result of [this] marriage.*

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العيله المصريه

THE EGYPTIAN FAMILY

العيله فى مصر[7] ـ خصوصا فى الصعيد[8] وفى الارياف بصفه عامه ـ بتشمل كل القرايب والنسايب وتلاقيهم مرتبطين ببعض قوى • بيتزاوروا وبيودوا بعض وبيجتمعوا كلهم فى المناسبات العائليه الكبيره زى المياتم والافراح • واللى ظروفه ما بتخليهوش يقدر يحضر بيعتذر •

والصغير فى العيله دايما بيحترم اللى اكبر منه سنا • يعنى السن مهم قوى وله اعتبار كبير بين افراد العيله أهم من المراكز اللى بيشغلوها • الاخ الصغير لازم ياخد راى الاخ الكبير فى الحاجات المهمه • والعم كلمته مسموعه عند ابن الاخ •

وما تلاقيش فى مصر اللى بيحصل فى امريكا ، اقصد لما التلميذ يخلص المرحله الثانويه ويبقى عاوز يقدم لجامعه فى بلد بعيده عن سكن والديه عشان يشعر بالاستقلال • التلميذ فى مصر بتبقى رغبته الاولى انه يلتحق بجامعه ويفضل ساكن مع والديه • صحيح فيه طلبه كتير فى الجامعات فى مصر مش ساكنين مع اهاليهم لكن السبب فى كدا ان مجاميعهم فى امتحانات شهادة الثانويه العامه[9] ما كانتش مرتفعه فما قدروش يدخلوا جامعه فى نفس البلد او قريبه من البلد اللى فيها الابوين • وتلاقيهم بعدما بينجحوا فى امتحانات السنه الاولى بيحبوا يحوّلوا لجامعات فى نفس البلد اللى الوالدين عايشين فيها او فى بلد قريبه اذا كانت بلدهم ما فيهاش جامعه •

رغبة العيله بيتعمل لها حساب كبير فى حاجتين • أول حاجه لما بيجى الطالب يختار التخصص اللى عايز يدرسه فى الجامعه • يعنى اذا كانت العيله عايزاه يبقى مهندس بتلاقيه يختار كلية الهندسه وهو مقتنع انه

يقدر ينجح فيها . لكن العيله غالبا ما بتفرضش رأيها عليه اذا ما كانش عنده استعداد لدراسة التخصص اللى العيله عايزاه يدرسه . تانى حاجه ان رغبة العيله بيبقى لها وزنها لما بيجى الواحد يتجوز . وبرضه العيله غالبا ما بتفرضش رأيها على الشاب او على البنت . و رأى الشاب او الشابه هو الاساس فى اختيار الزوجه او الزوج . لكن كل واحد من الاتنين بيعمل حساب العيله وما بيحبش يزعلها .

والجواز فى مصر عموما بيخضع لنظام وتقاليد وخصوصا فى النواحى الماليه بالنسبه للزوج والزوجه . يعنى بيبقى معروف مين اللى عليه يدفع المهر[10] والشبكه[11] ومصاريف تأثيث البيت[12] وتكاليف حفلة الخطوبه[13] وكتب الكتاب والزفاف[14]. ولازم نعرف ان التكافؤ الاجتماعى حاجه مهمه جدا فى موضوع الجواز .

وحفلة الزفاف بتهتم بيها العيله وبتعزم فيها الاصدقاء . واذا كانت العيله غنيه بيبقى الاحتفال كبير والبوفيهات كتيره . وبيغنّى فى الحفله مطربين ومطربات مشهورين وبيكون فيه رقص شرقى من راقصه مشهوره .

العيله فى مصر مترابطه قوى وكل واحد فيها بيحس ان عليه التزام لكل فرد من افرادها رجاله وستات .

ارجع تانى واقول لكم ان الجواز بين شاب وشابه فى مصر مش معناه ارتباط شخصين ببعض بس قد ما هو ارتباط عائلتين . يعنى معناه ان عيلة الشاب والشابه اصبح عليهم واجبات والتزامات نحو بعض كنتيجه للمصاهره .

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VII.3 Cultural Notes

1. /waḷḷa ħatiwħašuuna/ 'By God, we will miss you'. Note the use of /waḷḷa/. The response is usually /intu ħatiwħašuuna aktaṛ/ 'We will miss you more'.

2. /illi yišṛab min mayyit inniil laazim yirgaʕlaha taani/ "Whoever drinks from the water of the Nile must return to it." This saying conveys the popular opinion that visitors to Egypt must one day return to it.

3. /yareet/ 'I wish so', 'I hope so'.

4. For further information on family ties, see VII.2 and Cultural Text #10: Family Relations.

5. /daaṛ ilkutub/ is the National Public Library. It is the largest library in Egypt and its world renowned collection of valuable manuscripts is open to Egyptian and foreign scholars.

6. /mabṛuuk/ 'Congratulations, blessed' /mabṛuuk ʕaleek/ "Congratulations on something"; the response is /aḷḷah yibaarik fiik/ 'May God bless you'; this simply means 'thank you.'

7. For more information on this subject see Cultural Text #10: Family Relations.

8. /iṣṣiʕiid/ 'Upper Egypt' is actually the southern part of the country. /wagh baħri/ 'Lower Egypt' is the northern part of the country. This, of course, is according to the flow of the River Nile from south (upper) to north (lower). Cairo is the point of division between Lower and Upper Egypt.

9. /issanawiyya lʕamma/ 'General Secondary Education Certificate'. This is equivalent to the U.S. High School Diploma. See Cultural Text #16: General Secondary Education Certificate.

10. /ilmahṛ/'dowry'. Among Muslim families this is an amount of money to be paid by a potential groom to his future father-in-law or his representative to participate in the costs of furnishing their future home.

11. /iššabka/ 'engagement jewelry'. This must include a gold band. A diamond ring, bracelet, and/or necklace may also be part of the /šabka/.

12. The apartment of the bride and groom must be completely furnished before a date is set for the wedding.

13. All expenses of the engagement and the wedding ceremonies are a matter of agreement between the two parties. There are some flexible guidelines as to who pays for what, but flexibility is important here, and it is hard to state any definite pattern of responsibility.

14. /katb ilkitaab/ 'marriage' means making official a marriage contract in Islam by means of a written document. On the evening of the same day this is signed or at a later date the /izzifaaf/ 'the wedding' can take place. For information related to this topic see Cultural Text #3: Engagement and Cultural Text #4: Marriage.

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PART TWO

CULTURAL TEXTS

/iššaxṣiyya lmaṣriyya/

iššuʕaṛaa? wilkuttaab liyunaniyyiin illi zaaṛu maṣr f?awaaxir ilʕaṣr ilfiṛʕooni waṣafu šaʕb maṣr b?innu šaʕb mariḥ wibašuuš wiluh ṭabiiʕa saaxira .

ilwaṣf da lissa biyanṭabiq ʕala šaʕb maṣr dilwa?t . tilaa?i iṣṣifaat di mawguuda filmaṣriyyiin illi t?abilhum willi tiʕṛafhum willi tṣadiqhum .

ilmaṣriyyiin yiḥibbu nnukat wil?afya witta?liis wittarya?a . yinakkitu wiyittarya?u saʕaat ʕala baʕḍ wiyxuššu lbaʕḍ ?afya , wmafiiš waḍʕ ɣalaṭ filmugtamaʕ falat min nukathum wita?lishum witarya?ithum . ilmaṣriyyiin awwil šaʕb filʕaalam ixtaṛaʕ fann ilkarikateer . fiih rusuum karikateeriyya man?uuša ʕala baʕḍ il?asaaṛ ilmaṣriyya l?adiima .

tiḥiss kamaan inn iššaʕb ilmaṣri šaʕb ʕandu imaan šadiid billaah wibi?iṛaadit ṛabbina . maḥaddiš minhum yigiib siirit ḥaaga naawi yiʕmilha illa wiy?uul "in šaa? aḷḷaah ."

THE EGYPTIAN PERSONALITY

The Greek poets and writers who visited Egypt during the late Pharaonic period described the people of Egypt as happy and cheerful and possessing a sarcastic nature.

This description still applies to the Egyptian people today. You find these qualities present in the Egyptians you meet, and know, and make friends with.

Egyptians love jokes, puns and ridicule. Sometimes they make jokes and ridicule each other and exchange puns, and there is no unjust situation in the society which has escaped their jokes and ridicule. The Egyptians were the first people in the world to invent the art of caricature. There are caricatures engraved on some of the ancient Egyptian monuments.

You sense also that the Egyptians are a people who have a strong faith in God and God's will. No one of them mentions anything he intends to do without saying "in sha allah" ["God willing"].

ilmaṣriyyiin kamaan kuṛama, miš bass filʔakl wifħafawithum biḍḍuyuuf, dool kuṛama fnaẓrithum lilwaʔt. waʔt ilwaaħid minhum miš milku lwaħdu, da milk innaas kamaan. yaʕni tisʔal winta fmaṣr ʕala ʕinwaan fiššaariʕ tilaaʔi aktaṛ min waaħid mustaʕidd, miš bass yʔullak ilmakaan da feen laakin yiwaṣṣalak liyaayit hinaak. tuʔaf ilʕaṛabiyya minnak fiššaariʕ tilaaʔi ħawaleek zaħma min mutaṭawwiʕiin lilmusaʕda.

ilmugtamaʕ ilmaṣri kullu usṛa waħda. faxuriin bibaladhum wimurṭabiṭiin bibaʕḍ. ħatta illi minhum filxarrig zayy samiir wilayla wnabiil wifariida tlaʔiihum ʕayšiin fiʔamerika wmašaʕirhum fimaṣr, wimitšawwaʔiin yiʔṛu lʔahṛaam ʕašaan mayfuthumš ilʕaza fħadd min ilʕeela aw ilʔaṣħaab.

Egyptians are also generous, not only in [offering] food and in their hospitality to guests, but they are also generous with respect to their time. One's time is not his alone, [rather] it belongs also to other people. For example, if when you are in Egypt you ask about an address on some street, you find more than one person ready, not only to tell you where the place is, but to take you there. If your car stops [breaks down] in the street you will find a crowd around you volunteering to help.

Egyptian society is [like] one [big] family. They are proud of their country and close to each other. You find that even those who are abroad, like Samir, Layla, Nabil and Farida, are living in the U.S. but their hearts [feelings] are in Egypt. They are eager to read Al-Ahram so that they don't miss sending condolences [notes, letters or telegrams] to a family member or friend.

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الشخصيه المصريه

THE EGYPTIAN PERSONALITY

الشعراء والكتاب اليونانيين اللى زاروا مصر فى أواخر العصر الفرعونى وصفوا شعب مصر بأنه " شعب مرح وبشوش وله طبيعه ساخره " .

الوصف دا لسه بينطبق على شعب مصر دلوقت . تلاقى الصفات دى موجوده فى المصريين اللى تقابلهم واللى تعرفهم وتصادقهم .

المصريين بيحبوا النكت والقافيه والتأليس والتريقه . بينكتوا ويتريقوا ساعات على بعض ويخشوا لبعض قافيه ، ومافيش وضع غلط فى المجتمع فلت من نكتهم وتأليسهم وتريقتهم . المصريين اول شعب فى العالم اخترع فن الكاريكاتير .

فيه رسوم كاريكاتيريه منقوشه على بعض الآثار المصريه القديمه .

تحس كمان ان الشعب المصرى شعب عنده ايمان شديد بالله وبارادة ربنا . ماحدش منهم بيجيب سيرة حاجه ناوى يعملها الا ويقول " ان شاء الله " .

المصريين كمان كرماء ، مش بس فى الأكل وفى حفاوتهم بالضيوف ، دول كرماء فى نظرتهم للوقت . وقت الواحد منهم مش ملكه لوحده ، دا ملك الناس كمان . يعنى تسأل وانت فى مصر على عنوان فى شارع تلاقى اكتر من واحد مستعد ، مش بس يقوللك المكان دا فين لكن يوصلك لغاية هناك . تقف العربيه منك فى الشارع تلاقى حواليك زحمه من متطوعين للمساعده .

المجتمع المصرى كله أسره واحده . فخورين ببلدهم ومرتبطين ببعض حتى اللى منهم فى الخارج زى سمير وليلى ونبيل وفريده تلاقيهم عايشين فى أمريكا ومشاعرهم فى مصر ، ومتشوقين يزوروا الأهرام عشان مايفوتهمش العزاء فى حد من العيله أو الأصحاب .

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wilaad ilbalad

wilaad ilbalad humma ṭṭabaʔa ššaʕbiyya illi ʕayša filmadiina riggaala wsittaat . fiihum ṣifaat "iššaxṣiyya lmaṣriyya" illi tkallimna ʕanha ʔabl kida wfiihum kamaan ṣifaat biyanfaridu biiha . tiħiss biṣṣifaat di mawguuda fiššayyaal wiššayyaala illi ʕandak wifilmakwagi wissamkari wissabbaak wilfakahaani wilxuḍaṛi wibtaaʕ illaban wibayyaaʕ ilfuul ilmidammis willi zayyuhum .

tilaʔiihum mutaʕaṣṣibiin lilħayy illi ʕayšiin fiih . yiʔullak ilwaaħid minhum "fulaan da min ħittitna" aw "ibn ħittitna" aw "fulaana di bint ħittitna" . maʕna kida innuhum itṛabbu mʕaah finafs ilħayy aw ilħitta wyibʔalhum ħuʔuuʔ ʕaleeh wilaazim yisaʕidhum iza ħṭaagu . tismaʕ kitiir ʕibaaṛit "ibn ħittiti awla ."

COMMON PEOPLE

Wilad Ilbalad are the [common] men and women of the popular class who live in the city. They have the qualities of "the Egyptian personality" which we spoke of before and they also have qualities which make them unique [among Egyptians]. You feel the presence of these qualities in your houseboy or maid, the ironer, the tinsmith, the plumber, the fruit or vegetable seller, the milkman, the fuul [fava beans] seller, and others like them.

You find that they are loyal to the neighborhood where they live. One of them says, "So-and-So is from our neighborhood" or "a son of our neighborhood" or "a daughter of our neighborhood." This means that they grew up in the same district or neighborhood and he has obligations to them and should help them if they are in need [of help]. Often you hear the phrase "the son of my neighborhood has priority [comes first]."

bint ilbalad tibaṭṭal tilʕab filħaaṛa lamma yibʔa ʕandaha ṭnaašaṛ sana . witibtidi tibuṣṣ lnafsaħa wiybuṣṣulha nnaas ʕala innaha ʕaṛuusa wmahiyyaaš ṭifla wlaazim titṣaṛṛaf ʕala lʔasaas da , kullaha aṛbaʕ xamas siniin wititgawwiz .

bint ilbalad lamma timši fħittitha tibʔa ħassa nnaha minṣaana wmafiiš ɣariib ʕan ilħitta yagruʔ yidayiʔha ħatta bkilmit ɣazal .

ilħitta kullaha ʕeela waħda . ʕarfiin baʕḍ kulluhum : kubaaṛ wiṣɣaaṛ , ṣubyaan wibanaat wiʔaṭfaal . wizayy ma byiftixiru bimaṣriyyithum biyiftixiru bħittithum .

wilaad ilbalad fiihum šaṭaaṛa ɣaym ummiyyit baʕḍuhum aw ḍaʕf mustawa taʕliimhum . tilaaʔi fiihum mikanikiyya ma darasuuš fimaʕhad aw madrasa wiyṣaḷḷaħuulak ayy ʕaṛabiyya .

ilkalaam bilmaʕṛuuf maʕa awlaad ilbalad yiʔsirhum . wiʔayy xidma baṣiiṭa tiʕmilhalhum yiħfaẓu gimilha . tiddi ilwaaħid

A girl [unmarried] stops playing in the street [alley] when she is twelve years old. She begins to look on herself, and other people look on her as a bride [eligible to be married]. She is no longer a child and she must behave accordingly; in four or five years she will get married.

When a girl walks through her neighborhood she feels secure and no stranger to the neighborhood dares to bother her, with even a single word of flirtation.

The whole neighborhood is [like] one family. They all know each other: old and young, boys, girls and children. Just as they are proud of their Egyptianness, they are also proud of their neighborhood.

Wilad Ilbalad are clever despite the fact that some of them are illiterate or have little education. You find among them mechanics who have not studied in an institute or school but can repair any car for you.

Speaking to these people courteously pleases [captivates] them. Whenever you do them a simple favor [service] they

minhum hidiyya başilţa aw ʕidiyya yifg̣al dayman faakir wimʔaddaṛ mug̣amlitak . tiṛuuɦ tizuuṛu iza kaan ʕayyaan yibʔa ɦayšiilak fooʔ ṛaasu . tikallifu bɦaaga yiʔdaṛ yiʕmilha witʔullu "ya fulaan ana muʕtamid ʕala ḷḷaah wiʕaleek ." yiʔullak "birʔabti", witaʔakkad innu ɦayiʕmilha .

are very grateful. If you give one of them a small gift or holiday gift [of money] he will always remember and appreciate your kindness. If you go visit him when he is sick he'll do anything for you [lit., "carry you on his head"]. If you ask him for something he can do and say to him, "I depend upon God and on you," he'll say to you "With pleasure" [lit., "I'd risk my neck (for you)], and you can be sure that he will do it.

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ولاد البلد

COMMON PEOPLE

WILAD ILBALAD

ولاد البلد هم الطبقه الشعبيه اللى عايشه فى المدينه رجاله وستات . فيهم صفات " الشخصيه المصريه " اللى اتكلمنا عنها قبل كدا وفيهم كمان صفات بينفردوا بيها . تحس بالصفات دى موجوده فى الشغال والشغاله اللى عندك وفى المكوجى والسمكرى والسماك والفكهانى والخضرى وبتاع اللبن وبياع الفول المدمس واللى زيهم .

تلاقيهم متعصبين للحى اللى عايشين فيه . يقول لك الواحد منهم " فلان دا من حتتنا أو ابن حتتنا " او " فلانه دى بنت حتتنا " يعنى كدا أنهم اتربّوا معاه فى نفس الحى أو الحته ويبقى لهم حقوق عليه ولازم يساعدهم اذا احتاجوا . تسمع كتير عبارة " ابن حتتى اولى " .

بنت البلد تبطل تلعب فى الحاره لما يبقى عندها اتناشر سنه . وتبتدى تبص لنفسها ويبصوا لها الناس على انها عروسه وماهياش طفله ولازم تتصرف على الأساس دا ، كلها أربع خمس سنين وتتجوز .

بنت البلد لما تمشى فى حتتها بتبقى حاسه انها متصانه ومافيش غريب عن الحته يجرؤ يضايقها حتى بكلمة غزل .

الحته كلها عيله واحده . عارفين بعض كلهم : كبار وصغار ، صبيان وبنات وأطفال . وزى ما بيفتخروا بمصريتهم بيفتخروا بحتتهم .

ولاد البلد فيهم شطاره رغم أمية بعضهم أو ضعف مستوى تعليمهم . تلاقى فيهم ميكانيكيه مادرسوش فى معهد أو مدرسه ويصلّحوا لك أى عربيه .

الكلام بالمعروف مع أولاد البلد يأسرهم . واي خدمه بسيطه تعملها لهم يحفظوا جميلها . تدى الواحد منهم هديه بسيطه أو عيديه يفضل دايما

فاكر ومقدر مجاملتك . تروح تزوره اذا كان عيان يبقى حيشيلك فوق راسه . تكلفه بحاجه يقدر يعملها وتقول له " يافلان أنا معتمد على الله وعليك " يقول لك " برقبتي " ، وتأكد انه حيعملها .

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/ilxuṭuuba/

ilxuṭuuba fmaṣr bituʕtabaṛ muqaddima lirtibaaṭ ʕaʔilateen miš bass irtibaaṭ šaxṣeen , wiʕašaan kida byisbaʔha stifsaaṛ ilʕelteen ʕan baʕḍ : sumʕit ilʕeela , muħafẓa walla laʔ , markazha lmaali wilʔigtimaaʕi , wiṭabʕan šuɣlit iššabb wisumʕitu wisumʕit ilbint .

fibaʕḍ ilʕaʔilaat ilmuħafẓa , filmadiina aw firriif , bititʕimil ʔabl ilxuṭuuba ziyaaṛa ħariimi min ʕeelit iššabb liʕeelit iššabba wibtitwalla lmawḍuuʕ da umm ilʕariis aw xaltu aw ʕammitu ʕašaan yišuufu ahl ilʕaṛuusa wiyitħaʔʔaʔu min ilmaʕlumaat illi simʕuuha ʕanhum min innaas aw min ilxaṭba aw min ilwaṣṭa .

ENGAGEMENT

Engagement in Egypt is considered a preliminary to the joining of two families, not just the joining of two individuals. For this reason it is preceded by the two families' inquiries about each other: the reputation of the family, whether it is conservative or not, its financial and social status, and of course the young man's occupation, his reputation and that of the young woman.

In some conservative families, in the city or the countryside, before the engagement, a visit is made by the women of the young man's family to the women of the girl's family, and this matter is taken care of [on behalf of the young man] by his mother or his maternal or paternal aunt. [The purpose of the visit is] to see her [the young woman's] family and to confirm the information they have heard about them from [other] people or from the matchmaker or the go-between.

wif?aħwaal aṣbaħit dilwa?t nadra , bitkuun izziyaaṛa b?aṣd innuhum yiwṣifu ibint iššabb iza makanš šafha . wilħadiis asnaa? izziyaaṛa , illi ɣaṛaḍha maʕruuf liṭṭaṛafeen , biyib?a ʕaadi . mafihuuš talmiiħ lilxuṭuuba aw ilgawaaz , li?ann gaayiz mayiħṣalš ?isma .

baʕdeen biyiħṣal iṭṭiṣaal been ilʕelteen , wititʕimil ziyaaṛa rgaali yina?šu fiiha tafaṣiil ilxuṭuuba : iššabka , widdibla wilħafla ila aaxirihi .

ʕand ilmuslimiin iza ħaṣal ittifaa? been ilʕa?ilateen , biyi?ṛu ifatħa , wituʕlan ilxuṭuuba - wibaʕdaha biyit?aal inn fulaana itxaṭabit aw fulaana it?aṛit fatħitha . ʕand il?a?baaṭ , ilxuṭuuba laazim yiʕmilha ?assiis wibitkuun liha maṛasiim diiniyya xaṣṣa .

winħibb niwaḍḍaħlukum hina inn ilʕa?ilaat mabtifṛiḍš ṛa?yaha ʕala bnuhum aw bintuhum binnisba lilqaṛaaṛ innihaa?i

In some cases which are now rare, the purpose of the visit is to [enable them to] describe the young woman to the young man if he has not seen her. The conversation during the visit, whose purpose is known to both sides, is normal (i.e. about everyday matters). There is no allusion to engagement or marriage, because it is possible that it won't work out [come to pass].

Contact then takes place between the two families and the men visit each other to discuss the details of the engagement: the engagement gift, the engagement ring, the party, etc.

Among the Muslims, if an agreement is reached between the two families, they recite the Fatiha [opening Sura or chapter of the Qur'an] and the engagement is announced. After this it is said that so-and-so [the girl] is engaged, or her Fatiha has been read. Among the Copts, a priest must perform the engagement and there are special religious ceremonies for it.

We would like to make it clear to you here that the families do not impose their opinions on their son or daughter fmawḍuuʕ ilxuṭuuba . ilqaṛaaṛ da biyutṛak liššabb wiššabba . wifiih ʕa?ilaat kitiira dilwa?t bitwaafi? ʕala inn ibnuhum yuxṭub zimiltu filgamʕa aw fiššuɣl min ɣeer maykuun fiih waṣṭa finnuṣṣ . laakin ilħagaat illi tkallimna ʕanha ?abl kida bitittaaxid fil?iʕtibaaṛ .

wibaʕd ma bituʕlan ilxuṭuuba wibyiħṣal taʕaaṛuf awsaq been ilʕa?ilateen , wibeen iššabb wiššabba gaayiz mayiħṣalš naṣiib . wifilħaala di yumkin fakk ilxuṭuuba sawaa? ʕand ilmuslimiin aw il?a?baaṭ .

with respect to the final decision in the matter of the engagement. This decision is left to the young man and woman. There are many families nowadays who agree that their son may get engaged to his classmate at the university or his colleague at work without any go-between. But the things we have spoken of above should be taken into consideration.

After the engagement is announced, and the two families and the couple become better acquainted, it may not work out. In this case the engagement may be broken, both among the Muslims and the Copts.

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الخطوبـــــــــــه

ENGAGEMENT

الخطوبه فى مصر بتعتبر مقدمه لارتباط عائلتين مش بس ارتباط شخصين ، وعشان كدا بيسبقها استفسار العيلتين عن بعض : سمعة العيله ، محافظه ولاّ لأ ، مركزها المالى والاجتماعى ، وطبعا شغلة الشاب وسمعته وسمعة البنت .

فى بعض العائلات المحافظه ، فى المدينه او فى الريف ، بتتعمل قبل الخطوبه زياره حريمى من عيلة الشاب لعيلة الشابه وبتتولى الموضوع دا أم العريس أو خالته أو عمته عشان يشوفوا اهل العروسه ويتحققوا من المعلومات اللى سمعوها عنهم من الناس او من الخاطبه او من الواسطه .

وفى احوال اصبحت دلوقت نادره ، بتكون الزياره بقصد انهم يوصفوا البنت للشاب اذا ما كانش شافها . والحديث اثناء الزياره ، اللى غرضها معروف للطرفين ، بيبقى عادى - ما فيهوش تلميح لخطوبه اولجواز ، لأن جايز ما يحصلش قسمه .

بعدين بيحصل اتصال بين العيلتين ، وتتعمل زياره رجالى يناقشوا فيها تفاصيل الخطوبه : الشبكه ، والدبله ، والحفله الى آخره .

عند المسلمين ، اذا حصل اتفاق بين العائلتين ، بيقروا الفاتحه ، وتعلن الخطوبه . وبعدها بيتقال ان فلانه اتخطبت او فلانه اتقرت فاتحتها . عند الاقباط ، الخطوبه لازم يعملها قسيس وبتكون لها مراسيم دينيه خاصه .

ونحب نوضح لكم هنا ان العائلات ما بتفرضش رأيها على ابنهم او بنتهم بالنسبه للقرار النهائى فى موضوع الخطوبه . القرار دا بيترك للشاب والشابه . وفيه عائلات كتيره دلوقت بتوافق على ان ابنهم يخطب زميلته فى الجامعه او فى الشغل من غير ما يكون فيه واسطه فى النص . لكن الحاجات

اللى اتكلمنا عنها قبل كدا بتتاخد فى الاعتبار .

وبعد ما بتعلن الخطوبه وبيحصل تعارف اوثق بين العائلتين وبين الشاب والشابه ، جايز ما يحصلش نصيب . وفى الحاله دى يمكن فك الخطوبه سواء عند المسلمين أو الاقباط .

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/ilgawaaz/

fimaṣr biysammu maṛasiim wiħaflit ilgawaaz maʕa baʕḍ "ilfaṛaħ". lamma nʔuul faṛaħ fulaan aw fulaana yoom ilxamiis lgaay yibʔa maʕna kida innuhum ħayitgawwizu filyoom da .

fiih fuṛuuʔ baṣiiṭa finẓaam ilfaṛaħ ʕand ilmuslimiin wilʔaʔbaaṭ fimaṣr . maṛasiim ilgawaaz ʕand ilmuslimiin biysammuuha "katb ilkitaab" widi biyʔuum biiha lmaʔzuun wibittim fibeet ilʕaṛuusa aw fibeet ahl ilʕariis aw finaadi . amma ʕand ilʔaʔbaaṭ famaṛasiim ilgawaaz biysammuuha "ilʔikliil" wibitkuun filkiniisa wibiyʔuum biiha ʔassiis .

ħaflit ilgawaaz aw ilfaṛaħ ʕand ilmuslimiin wilʔaʔbaaṭ bititʕimil ya fbeet ilʕaṛuusa ya fbeet ahl ilʕariis ya fnaadi . wilħafla ya imma baṣiiṭa ya imma kbiira ħasab ilʔittifaaʔ been

MARRIAGE

In Egypt the marriage ceremony and party together are called "the wedding" [el-faraħ]. When we say so-and-so's wedding [faṛaħ] is next Thursday, this means that they will get married on that day.

There are some small differences in wedding practices between the Muslims and Copts in Egypt. The wedding ceremony among the Muslims is called "writing the book" [katb el-kitab] and this [ceremony] is performed by a maʔzuun [legal official] and it takes place in the bride's home or the home of the groom's family or in a club. As for the Copts, they call the marriage ceremony "the crowning" [El-ikliil] and this takes place in the church and a priest officiates.

The marriage party, or wedding, among the Muslims and Copts takes place either in the bride's home, or that of the groom's family, or in a club. The party is simple or ilʕelteen wiʔudṛithum ilmaliyya . wilħafla ʕibaaṛa ʕan bufeeh šaay wimuṛaṭṭibaat aw bufeeh ʕaša ligamiiʕ ilmadʕuwwiin wiʔaħyaanan biyibʔa fiih sahṛa filha muɣaniyiin wimuɣanniyaat wiṛaʔʔaṣaat .

ħaflit ilfaṛah ʕand ilmuslimiin biyibʔa fiiha kamaan zaffit ilʕaṛuusa wilʕariis , wibtištirik fiiha ṛaʔʔaaṣa btimši tuṛʔuṣ ʔuddamhum lamma yiigu lħafla baʕd ilmadʕuwwiin ma yitgammaʕu wibyibʔa fiih muɣanniya bitɣanni lilʕaṛuusa ɣinwa šaʕbiyya zayy "itmaxṭari ya ħilwa , ya zeena , ya warda min guwwa gneena ." wibaʕd izzaffa biyuʔʕud ilʕariis wilʕaṛuusa filkooša wiħawaleehum ilward wiʔuddamhum ilmadʕuwwiin witibtidi issahṛa .

ilʔayyaam di fiih ittigaah ʕand ʕaaʔilaat kitiira innuhum yiʔallilu min takaliif ilfaṛaħ , wibiyfaḍḍalu innu yaqtaṣir ʕala ħafla basiiṭa lilʔahl wilmaʕaarif ilʔuṛayyibiin , aw yuktafa biʔitmaam maṛasiim ilgawaaz wibass .

large, according to the agreement between the two families and their financial capabilities. The party is a kind of buffet with tea and refreshments or a dinner buffet for all the guests. Sometimes there is [an evening] entertainment with singers [men and women] and dancers.

The Muslim wedding also includes the procession [zaffa] of the bride and groom. A dancer takes part in this by dancing along in front of them when they come to the party, after the guests have gathered. There is [also] a singer who sings to the bride a popular song, "Walk gracefully, [my] beauty, [my] sweet, oh rose inside a garden." After the zaffa the bride and groom sit on the platform surrounded by roses, with the guests before them, and the entertainment starts.

Nowadays there is a trend in many families toward cutting down the wedding expenses, and they prefer to limit it to a simple party for the family and close friends, or [even] to confine it to the marriage ceremony alone.

ʕibaṛaat ittahniʔa illi btitʔaal filʔafṛaaħ zayy masalan "alf mabṛuuk", aw "ʕuʔbaal ilbakaari" biyṛudd ʕaleeha ahl ilfaṛaħ wiyʔuulu "ʕuʔbaalak", aw"ʕuʔbaal ʕandak", aw "ʕuʔbaal awlaadak ."

The expressions of congratulations which are said at weddings are such as "A thousand blessings" or "May you have your first born soon." The couple and their families answer saying "The same to you" or "The same to your children."

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الجواز

MARRIAGE

في مصر بيسموا مراسيم وحفلة الجواز مع بعض " الفرح " . لما نقول فرح فلان أو فلانه يوم الخميس الجاى يبقى معنى كدا انهم حيتجوزوا فى اليوم دا .

فيه فروق بسيطه فى نظام الفرح عند المسلمين والاقباط فى مصر . مراسيم الجواز عند المسلمين بيسموها " كتب الكتاب " . ودى بيقوم بيها المأذون وبتتم فى بيت العروسه او فى بيت أهل العريس أو فى نادى . أما عند الاقباط فمراسيم الجواز بيسموها " الاكليل " وبتكون فى الكنيسه وبيقوم بيها قسيس .

حفلة الجواز أو الفرح عند المسلمين والاقباط بتتعمل يا فى بيت العروسه يا فى بيت أهل العريس يا فى نادى . والحفله يا اما بسيطه يا اما كبيره حسب الاتفاق بين العيلتين وقدرتهم الماليه . والحفله عباره عن بوفيه شاى ومرطبات أو بوفيه عشاء لجميع المدعوين وأحيانا بيبقى فيه سهره فيها مغنيين ومغنيات ورقاصات .

حفلة الفرح عند المسلمين بيبقى فيها كمان زفة العروسه والعريس بتشترك فيها رقاصه بتمشى ترقص قدامهم لما بيجوا الحفله بعد المدعوين ما يتجمّعوا وبيبقى فيه مغنيه بتغنى للعروسه غنوه شعبيه زى : " اتمخطرى ياحلوه يازينه ، ياورده من جوه جنينه " . وبعد الزفه بيقعد العريس والعروسه فى الكوشه وحواليهم الورد وقدامهم المدعوين وتبتدى السهره .

الأيام دى فيه اتجاه عند عائلات كتيره انهم يقللوا من تكاليف الفرح ، ويفضلوا انه يقتصر على حفله بسيطه للأهل والمعارف القريبين ، أو يُكتفى باتمام مراسيم الجواز وبس .

عبارات التهنئه اللى بتتقال فى الافراح زى مثلا "ألف مبروك" أو "عقبال البكارى" . بيرد عليها أهل الفرح ويقولوا "عقبالك" أو "عقبال عندك" أو "عقبال اولادك" .

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/innu?uuṭ fil?afṛaaħ/

innu?ṭa aw innu?uuṭ hina ma?ṣuud biiha lmablaɣ illi biy?addimu waaħid min maʕaziim ilfaṛaħ kahidiyya lilʕaṛuseen bimunasbit ilgawaaz · widi ʕaada ?adiima lissa ma?luufa fil?aryaaf , winnu?ṭa bitindifiʕ ?uddaam innaas . wilmablaɣ da biyħill maħall ilhidiyya wibyuʕtabaṛ deen laazim yitṛadd fimunasba mumasla wiyib?a ṛadd innu?uuṭ filħaala di igbaari . wiza matṛaddiš yib?a ʕeeb .

ʕaadit innu?uuṭ biṭlit ta?riiban filmudun wibeen iṭṭabaqaat ilmutawaṣṣiṭa wilɣaniyya biṣifa xaṣṣa . innaas dilwa?t bitfaḍḍal innaha t?addim hadaaya badal fuluus . filʕa?ilaat illi lissa btittibiʕ ita?aliid il?adiima , wibit?addim nu?uuṭ , innu?uuṭ da mabyitʕiṭliš ?uddaam innaas dilwa?t .

WEDDING PRESENTS

Here el-nu?ṭa *or* el-nu?uuṭ *means the amount of money which [one of] the wedding guests give as a gift to the couple on the occasion of their marriage. This is an old custom still common in the countryside. This* nu?ṭa *is paid in the presence [in front of]the people [guests]. This sum takes the place of a gift and is considered a debt which must be paid back on an equivalent occasion, and the repayment of the* nu?uuṭ *is compulsory in this situation. If it is not repaid it is [considered] shameful.*

This custom [of nu?uuṭ*] has almost disappeared in the cities and especially among the middle and upper [wealthy] classes. Nowadays people prefer to give gifts instead of money. In families which still follow the old customs, and give* nu?uuṭ*, it is no longer given in the presence of the guests.*

wilmablaɣ illi byitgimiʕ min innuʔuuṭ biyibʔa kbiir fibaʕḍ ilʔaħyaan wibiyħaʔʔaʔ musaʕda kbiira lilʕaṛuseen .

fibaʕḍ ilħalaat tilaaʔi lmadʕuwwiin biyitnafsu ftaʔdiim innuʔuuṭ miš bass lilʕaṛuseen wiʔinnama kamaan liṛṛaʔʔaaṣa illi btiħyi lfaṛaħ . wilmunafsa di biyibʔa maʔṣuud biiha ttabaahi bilɣina wittaʕbiir finafs ilwaʔt ʕan ilʔiʕgaab biṛṛaʔʔaaṣa . wiʕašaan kida fiih ṛaʔʔaṣaat biyiħyu ħafalaat gawaaz min ɣeer ma yaxdu agr min ʕeelit ilʕariis aw ilʕaṛuusa wibyiktifu bilmablaɣ illi biyigmaʕuuh min innuʔuuṭ .

The amount which is collected from the nuʔuuṭ is sometimes large and represents a great help to the couple.

In some cases you find the guests compete in offering the nuʔuuṭ [in large amounts], not only to the couple but also to the dancer who performs at the wedding. This competition is meant to show off [the giver's] wealth and at the same time it expresses admiration for the dancer. For this reason there are some dancers who perform at wedding parties without taking any payment from the family of the bride or groom, and are satisfied with the sum of money which they collect from the nuʔuuṭ.

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النقوط فى الافراح

WEDDING PRESENTS

النقطه أو النقوط هنا مقصود بيها المبلغ اللى بيقدمه واحد من معازيم الفرح كهديه للعروسين بمناسبة الجواز ٠ ودى عاده قديمه لسه مألوفه فى الارياف والنقطه بتندفع قدام الناس ٠ والمبلغ دا بيحل محل الهديه وبيعتبر دين لازم يترد فى مناسبه مماثله ويبقى النقوط فى الحالة دى اجبارى واذا ما تردّش يبقى عيب ٠

عادة النقوط بطلت تقريبا فى المدن وبين الطبقات المتوسطه والغنيه بصفه خاصه ٠ دلوقت الناس بتفضّل انها تقدّم هدايا بدل فلوس ٠ فى العائلات اللى لسه بتتبع التقاليد القديمه وبتقدّم نقوط ، النقوط دا ما بيتعطيش قدام الناس دلوقت ٠

والمبلغ اللى بيتجمع من النقوط بيبقى كبير فى بعض الأحيان وبيحقق مساعده كبيره للعروسين ٠

فى بعض الحالات تلاقى المدعوين بيتنافسوا فى تقديم النقوط مش بس للعروسين ، وانما كمان للرقاصه اللى بتحيى الفرح ٠ والمنافسه بيبقى مقصود بيها التباهى بالغنى والتعبير فى نفس الوقت عن الأعجاب بالرقاصه ٠ وعشان كدا فيه رقاصات بيحيوا حفلات جواز من غير ما ياخدوا أجر من عيلة العريس أو العروسه وبيكتفوا بالمبلغ اللى بيجمعوه من النقوط ٠

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/ilwilaada wissubuuʕ/

issitt ilmaşriyya min iţţaba?a lmutawaşşiţa , lamma biyiigi miʕaad ilwilaada bitfaḍḍal innaha titimm b?išṛaaf duktooṛ aw duktooṛa filbeet aw filmustašfa . wil?ittigaah ilɣaalib dilwa?t inn ilwilaada tiħşal filmustašfa . wi?aħyaanan bittimm ilwilaada filbeet bimiʕrifit ħakiima aw mumaṛṛiḍa, wifilħaala di bitsaaʕid ilħakiima ya imma l?umm aw ilxaala aw waħda ?ariiba .

ilwilaada fil?aryaaf binnisba liţţaba?aat ilfa?iira bittimm biwaşţit daaya , wa?in kaan muʕẓam sittaat iţţaba?a di dilwa?t biyṛuuħu lwiħda şşiħħiyya wiyifḍalu taħt išṛaaf idduktooṛ aw idduktooṛa aw ilħakiima liɣaayit miʕaad ilwilaada . wida kullu maggaanan .

BIRTH AND THE SEVENTH DAY CELEBRATION

When the time to give birth comes, the middle-class Egyptian woman prefers that it take place under the supervision of a doctor [man or woman] at home or in a hospital. The prevailing trend nowadays is for the birth to take place in a hospital. Sometimes birth takes place at home with the assistance of a registered nurse [R.N.] or a practical nurse [L.P.N.] , and in this case the nurse is assisted either by the mother, a maternal aunt, or any female relative [of the woman in labor].

Birth in the countryside, in particular among the lower class, takes place with the assistance of a midwife. However, nowadays most of the women of this class go to the health unit and remain under the supervision of the doctor [man or woman] or the registered nurse until the time of birth. All these services are free.

saabiʕ yoom ilwilaada bititʕimil filʕaada ħafla ismaha ssubuuʕ , ya imma filmustašfa iza kaanit il?umm lissa ma xaṛagitš min ilmustašfa , ya imma filbeet iza kaanit il?umm ṛawwaħit . wilħafla di biyiħḍaṛha l?ahl wil?aṣdiqaa? il?uṛayyibiin wi?awladhum li?ann issitt ilwalda yihimmaha ?awi ħuḍuuṛ akbaṛ ʕadad mumkin min il?awlaad wilbanaat iṣṣuɣayyariin , wiʕeelit issitt ilwalda bit?addim muɣaat wimlabbis , wisaʕaat bundu? wilooz . wibyib?a fil?ooḍa ṣiniyya ʕaleeha ?ulla mizawwa?a min ilfuxxaaṛ iza kaanit ilmawluuda bint , wi?abrii? iza kaan ilmawluud walad.

ħaflit issubuuʕ ʕibaaṛa ʕan inn il?umm timši fil?ooḍa sawaa? filbeet aw ilmustašfa šayla lmawluud aw ilmawluuda wiyimši waṛaaha l?awlaad wilbanaat iṣṣuɣayyariin , awlaad ilmadʕuwwiin , šayliin šamʕ miwallaʕ . biykuun fiih waħda filʕeela aw ṣadiiqa lilʕeela tiɣanni ɣinwit issubuuʕ : "birgalaatak , birgalaatak ħala? dahab fiwdanaatak ." wit?uul naṣaayiħ lilmawluud zayy : "ismaʕ kalaam ummak , wismaʕ kalaam abuuk ."

On the seventh day after the birth, a celebration called el-subuuʕ is usually held, either in the hospital if the mother has not yet been discharged, or at home if she has. This party is attended by the family and close friends and their children because the new mother is very concerned that the greatest possible number of young boys and girls attend. The family of the mother presents a hot drink /muɣaat/ and candy and sometimes nuts [hazelnuts and almonds]. In the room there is a tray on which there is a decorated clay jug if the newborn is a girl or a clay pitcher if the new-born is a boy.

The subuuʕ celebration consists of the mother walking around the room either at home or in the hospital carrying the infant, and the young boys and girls, the children of the guests, walking behind her carrying lit candles. One of the women of the family or a female friend of the family sings the subuuʕ song, "birgalaatak , birgalaatak , golden earrings in your ears." Then she gives some advice to the infant, such as "obey your mother and your father."

الولاده والسبوع

BIRTH AND THE SEVENTH DAY CELEBRATION

الست المصريه من الطبقه المتوسطه ، لما بيجى ميعاد الولاده بتفضّل انها تتم باشراف دكتور أو دكتوره فى البيت أو فى المستشفى ، والأتجاه الغالب دلوقت أن الولاده تحصل فى المستشفى . واحيانا بتتم الولاده فى البيت بمعرفة حكيمه أو ممرضه ، وفى الحاله دى بتساعد الحكيمه يا اما الام او الخاله أو واحده قريبه .

الولاده فى الارياف بالنسبه للطبقات الفقيره بتتم بواسطة دايه ، وان كان معظم ستات الطبقه دى دلوقت بيروحوا الوحده الصحيه ويفضلوا تحت اشراف الدكتور أو الدكتوره أو الحكيمه لغاية ميعاد الولاده . ودا كله مجانا .

سابع يوم الولاده بتتعمل فى العاده حفله اسمها السبوع ، يا اما فى المستشفى اذا كانت الأم لسه ما خرجتش من المستشفى ، يا اما فى البيت اذا كانت الام روّحت . والحفله دى بيحضرها الاهل والاصدقاء القريبين وأولادهم لان الست الوالده بيهمّها قوى حضور أكبر عدد ممكن من الأولاد والبنات الصغيرين وعيلة الست الوالده بتقدم مغات وملبس ، وساعات بندق ولوز . وبيبقى فى الأوضه صينيه عليها قلّه مزوّقه من الفخار اذا كانت المولوده بنت ، وأبريق اذا كان المولود ولد .

حفلة السبوع عباره عن ان الأم تمشى فى الأوضه سواء فى البيت أو المستشفى شايله المولود أو المولوده ويمشى وراها الأولاد والبنات الصغيرين أولاد المدعوين ، شايلين شمع مولّع . ويكون فيه واحده من العيله او صديقه للعيله تغنّى غنوة السبوع : " برجالاتك ، برجالاتك ، حلق دهب فى وداناتك " . وتقول نصايح للمولود زى : "اسمع كلام أمك . وأسمع كلام أبوك " .

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/xalaf ilbanaat/	BIRTH OF GIRLS
xalaf iṣṣubyaan fimaṣr mufaḍḍal biṣifa ʕamma ʕan xalaf ilbanaat . wifilʔaryaaf lamma lʔabb yxallif walad biyitnaada baʕd kida biʔism "abu fulaan" wilʔumm bititnaada "umm fulaan ."	The birth of boys in Egypt is generally preferred to the birth of girls. In the countryside, when a father has a boy he is called after that "father of so-and-so" and the mother is called "mother of so-and-so."
wilfarħa bilwalad sababha inn ilʕaaʔilaat firriif bititbaaha bʕuzwitha : ya imma bɣinaaha ya imma bgahha ya imma bkatrit riggalitha . wida ṭabʕan bilʔiḍaafa ila fikrit inn ilwalad binnisba lilʕeela firriif maṣdar lizyaada gdiida fiddaxl , laakin ilbint maʔuddamhaaš illa lgawaaz .	The reason for the happiness with [having] sons is that families in the countryside take pride in their influence [power] which is manifested in wealth, rank or the number of their men. This is of course in addition to the idea that the boy represents to the family in the countryside the source of an increase in income, but the girl has only marriage to look forward to.
ilguhuud illi btubzal dilwaʔt fmaṣr lmaħw ilʔummiyya firriif bitxaffif ila ħadd kbiir min tafḍiil xalaf iṣṣubyaan .	The efforts which are now being exerted in Egypt to wipe out illiteracy in the countryside are lessening the [phenomenon of] preference for sons [over daughters].
dilwaʔt ilbanaat zayy ilwilaad filʔaryaaf wifilmudun	Nowadays girls are like [equal to] boys in the country-

wiʕala gamiiʕ ilmustawayaat , kulluhum biyṛuuħu lmadrasa lʔibtidaʔiyya lamma yibʔa ʕumṛuhum sitt sniin .

ilbanaat dilwaʔt nisbithum murtafiʕa fgamiiʕ maṛaaħil ittaʕliim min ilʔibtidaaʔi liɣaayit idduktoṛaah . wifiih sittaat aʕḍaaʔ fimaglis iššaʕb wifmaglis ilwuzaṛa , wida ṭabʕan ɣeer ilmiʔaat min issittaat illi byištaɣalu muħamiyaat widakatra wimuhandisaat , wifiih ʕadad kibiir min asadzit ilgamiʕaat wilʕumada sittaat .

issitt ilmaṣriyya bitistaʕiid baʕḍ ilħuʔuuʔ illi kaanit laha ftariix maṣr ilʔadiim lamma kaanit laha näfs ħuʔuuʔ irṛaagil , witišhad bikida lmaxṭuṭaat wilʔasaaṛ ilʔadiima . wittariix biyiħki inn ħukkaam maṣr kaan benhum ʕadad min issittaat zayy kilyopatra wħatšipsuut wišagaṛit idduṛṛ .

side and in the cities and at all levels [of society]; they all go to primary school when they are six years old.

*The percentage of girls in all stages of education is high nowadays, from primary school to doctoral [programs]. There are women members in the National Assembly [*maglis el-shaʕb*] and in the Cabinet, and this, of course, is in addition to the hundreds of women who are practicing lawyers, doctors and engineers, and there are a great number of women university professors and deans.*

The Egyptian woman is regaining some of the rights which she had in the ancient history of Egypt, when she had the same rights as men. The ancient manuscripts and monuments testify to that. History tells [us] that among the rulers of Egypt were a number of women, like Cleopatra, Hatshepsut and Shagarit El-Durr.

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خلف البنات

THE BIRTH OF GIRLS

خلف الصبيان فى مصر مفضل بصفه عامه عن خلف البنات . وفى الأرياف لما الأب بيخلف ولد بيتنادى بعد كدا باسم " ابو فلان " والأم بتتنادى " أم فلان " .

والفرحه بالولد سببها ان العائلات فى الريف بتتباهى بعزوتها ؛ يا اما بغناها يا اما بجاهها يا اما بكترة رجالاتها . ودا طبعا بالاضافه الى فكرة ان الولد بالنسبه للعيله فى الريف مصدر لزياده جديده فى الدخل لكن البنت ما قدمهاش الا الجواز .

الجهود اللى بتبذل دلوقت فى مصر لمحو الاميه فى الريف بتخفف الى حد كبير من تفضيل خلف الصبيان .

دلوقت البنات زى الاولاد فى الارياف وفى المدن وعلى جميع المستويات كلهم بيروحوا المدرسه الابتدائيه لما بيبقى عمرهم ست سنين .

البنات دلوقت نسبتهم مرتفعه فى جميع مراحل التعليم من الابتدائى لغاية الدكتوراه . وفيه ستات اعضاء فى مجلس الشعب وفى مجلس الوزراء ، ودا طبعا غير المئات من الستات اللى بيشتغلوا محاميات ودكاتره ومهندسات وفيه عدد كبير من اساتذة الجامعات والعمداء ستات .

الست المصريه بتستعيد بعض الحقوق اللى كانت لها فى تاريخ مصر القديم لما كانت لها نفس حقوق الرجل ، وتشهد بكدا المخطوطات والآثار القديمه . والتاريخ بيحكى ان حكام مصر كان بينهم عدد من الستات زى كليوباتره وحتشبسوت وشجرة الدر .

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/issittaat/

maks mullar , ilʕaalim ilʔingiliizi , katab inn mafiiš šaʕb filʕaalam ilʔadiim aw ilʕaalam ilħadiis ʕaṭa ssitt makaana zayy ilmakaana illi kaanit bititmattaʕ biiha fʕaṣr qudammaʔ ilmaṣriyyiin . irrisuum illi ʕala lʔasaaṛ ilmaṣriyya lʔadiima bitʔakkid ilħaʔiiʔa di wbitwarri inn ħʔuuʔ issitt filmugtamaʕ kaanit zayy ħʔuuʔ irṛaagil .

ṣuwaṛha ʕala lʔasaaṛ wilmaʕaabid bitbayyinha mašya fiššawaariʕ wibitbiiʕ witištiri wiʔinnaha kaanit markaz ihtimaam ilmugtamaʕ . wifbaʕḍ ilmaxṭuṭaat ilfirʕoniyya ilʔadiima fiih ʕuʔuud gawaaz fiiha taʕahhud min izzoog biṭṭaaʕa lizzooga . wilmiṛaas kaan biyitniʔil min ilʔumm lilbint .

baʕd quṛuun ṭawiila min ittaʔaxxuṛ wilgahl illi nʕakas ʕala ṛṛiggaala wissittaat fimaṣr bsabab ʕuhuud ilʔiħtilaal ilʔagnabi , badaʔit issitt ilmaṣriyya tistaridd baʕḍ ħʔuʔha

WOMEN

Max F. Müller, the English scholar, wrote that there is no people in the ancient or modern world who gave women a position like that which they enjoyed during the ancient Egyptian period. The drawings on the ancient Egyptian monuments confirm this fact and show that the rights of women were equal to those of men.

Pictures of women on the monuments and temples show them walking in the streets, selling and buying, and [show] that they were important [the center of concern] in the society. In some ancient Pharaonic manuscripts there are marriage contracts in which the husband made a commitment to obey his wife, and inheritances were passed from the mother to the daughter.

After many centuries of backwardness and ignorance which were reflected by men and women in Egypt as a result of the periods of foreign occupation, Egyptian women have be-

lʔadiima . rifaaʕa ṛaafiʕ iṭṭahṭaawi ṛaaʔid innahḍa ifikriyya lħadiisa fmaṣr kaan min awaaʔil illi naadu btaʕliim ilbanaat witʔassaṛ bidaʕwitu ššeex miħammad ʕabdu , wimin baʕdu ʔaasim amiin illi byuʕtabaṛ muħarrir ilmaṛʔa lmaṣriyya .

dilwaʔt issitt ilmaṣriyya bititwalla lmanaaṣib ilmuxtalifa fkaafit ilmagalaat wibtaaxud nafs agr ṛṛaagil liʔannaha bitʔaddi nafs ilʕamal .

muʕẓam guhuud ilgamʕiyyaat innisaʔiyya fmaṣr dilwaʔt muwaggaha lṛafʕ mustawa ssittaat ilʔigtimaaʕi wissaqaafi wilʕilmi wʔišṛakhum finahḍit ilmugtamaʕ .

maṣr ištaṛakit biẉafd kbiir fimuʔtamaṛ ilmaṛʔa lʕaalami illi nʕaqad filmaksiik sanat alf wtusʕumiyya xamsa wsabʕiin .

gun to reclaim some of their ancient rights. Rifa'a Raafi' El-Tahtawi, the pioneer of the modern intellectual movement, was one of the first to call for the education of girls, and Sheikh Mohammad Abdu was influenced by his ideas. After him [came] Qasim Amin who is considered the liberator of Egyptian women.

Nowadays Egyptian women are assuming various positions in all fields and earn the same wages as men because they do the same work.

Most of the efforts of the women's societies in Egypt are now directed toward raising the social, cultural and educational level of women, and involving them in the development of society.

Egypt participated with a large delegation in the International Women's [Year] Conference which was held in Mexico in 1975.

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الستات

WOMEN

ماكس مولر ، العالم الانجليزى ، كتب ان مافيش شعب فى العالم القديم أو العالم الحديث عطى الست مكانه زي المكانه اللى كانت بتتمتع بيها فى عصر قدماء المصريين . الرسوم اللى على الآثار المصريه القديمه بتأكّد الحقيقه دى وبتورّى أن حقوق الست فى المجتمع كانت زي حقوق الراجل .

صورها على الآثار والمعابد بتبينها ماشيه فى الشوارع وبتبيع وبتشترى وانها كانت مركز اهتمام المجتمع . وفى بعض المخطوطات الفرعونيه القديمه فيه عقود جواز فيها تعهد من الزوج بالطاعه للزوجه . والميراث كان بيتنقل من الأم للبنت .

بعد قرون طويله من التأخر والجهل اللى انعكس على الرجاله والستات فى مصر بسبب عهود الأحتلال الأجنبى بدأت الست المصريه تسترد بعض حقوقها القديمه . رفاعه رافع الطهطاوى رائد النهضه الفكريه الحديثه فى مصر كان من أوائل اللى نادوا بتعليم البنات وتأثر بدعوته الشيخ محمد عبده ، ومن بعده قاسم أمين اللى بيعتبر محرر المرأه المصريه .

دلوقت الست المصريه بتتولى المناصب المختلفه فى كافة المجالات وبتاخد نفس أجر الراجل لانها بتأدى نفس العمل .

معظم جهود الجمعيات النسائيه فى مصر دلوقت موجهه لرفع مستوى الستات الأجتماعى والثقافى والعلمى واشراكهم فى نهضة المجتمع .

مصر اشتركت بوفد كبير فى مؤتمر المرأه العالمى اللى انعقد فى المكسيك سنة الف وتسع ميه خمسه وسبعين .

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/ilʔaṭfaal/

ilʔumm ilmaṣriyya min aktaṛ ilʔummahaat filʕaalam riʕayatan liʔaṭfalha · wiṭṭifl filʔusṛa faʔiira aw mutawaṣṣiṭa aw ɣaniyya biyitmattaʕ biʕaṭf wiħanaan min saaʕit ma byitwilid liɣaayit ma yikbaṛ .

ilʔumm ilmaṣriyya bitibʔa ħaṛiiṣa ʕala innaha tiṛaḍḍaʕ aṭfalha wimatħibbiš tiddilhum laban ṣinaaʕi illa iza ddoktooṛ ašaar ʕaleeha bkida , yaʕni lamma ykuun labanha masalan miš muɣazzi kfaaya liṭṭifl .

ilʔumm ilmaṣriyya bitfaḍdal innaha tiṛʕa aṭfalha binafsaha wimabitsibhumš liššaɣɣalaat . wiza kaanit bitištaɣal faʔummaha filɣaalib bitibʔa sakna mʕaaha witaaxud balha min ilʔaṭfaal fiɣyabha . aw iza kaan daxl ilʔusṛa kbiir biyibʔa ʕandaha daada yaʕni muṛabbiyyit aṭfaal .

fiih ʕadad kibiir min ilʔusaṛ ilmaṣriyya lamma

CHILDREN

The Egyptian mother is one of the most caring towards her children among all the mothers [in the world]. A child of a poor, middle class or rich family enjoys affection and sympathy from the moment of his birth until he grows up.

The Egyptian mother takes [great] care to feed her children natural [breast] milk; she does not like to give [them] formula [artificial] milk unless the doctor advises her to do so, if, for instance, her milk is not nourishing enough for the child.

The Egyptian mother prefers to take care of her children herself, and does not leave them with maids. If she is employed [a working mother], then quite often her mother lives with her, and takes care of the children when she is away. If the family has a large income, they can afford a *dada* *or a nursemaid [nanny].*

A great number of Egyptian families take their children yṛuuɦu ziyaaṛa li?aṛayibhum aw aṣdiqa?hum biyaxdu aṭfalhum maʕaahum wixṣuuṣan lamma maykunš ʕanduhum daada . wi?aɦyaanan yaxdu l?aṭfaal widdaada kamaan ; wida sababu inn il?umm ilmaṣriyya tiɦibb inn aṭfalha yib?u dayman ?uṛayyibiin minha witaɦt naẓaṛha bistimṛaaṛ .

issitt ilmaṣriyya bitiɦtafiẓ bi?ismaha wi?ism walidha baʕd ilgawaaz wimataxudš - zayy ittaqliid ilɣaṛbi - ism izzoog . yaʕni "samya ɦilmi" - masalan - yifḍal ismaha "samya ɦilmi" ṭuul ɦayatha ?abl ilgawaaz wibaʕd ilgawaaz . baʕd ilgawaaz lamma ti?addim nafsaha linnaas ti?uul "ana samya ɦilmi ɦaṛam il?ustaaz fulaan ilfulaani ," witizkuṛ ism gozha .

fil?awṣaaṭ iššaʕbiyya lamma ssitt tixallif walad , ilʕeela wilgiraan wilmaʕaarif wil?aṣdiqaa? yibtidu yinaduuha "umm fulaan" illi huwwa ism ibnaha wimaɦaddiš yinadiiha baʕd kida b?ismaha l?aṣli . wida yiwarriina ?add eeh faṛɦit il?umm bi?ibnaha .

with them when they visit with their relatives or friends, especially if they do not have a dada [nanny]. Sometimes they [the families] take the children as well as the dada [nanny]; this is because the Egyptian mother always likes to have her children close to her [and in sight].

The Egyptian woman keeps her maiden name and her father's name after marriage. She does not take - as in the Western tradition - her husband's name. For example, "Samya Helmy" continues to use the name "Samya Helmy" [all her life] both before and after marrying. After marriage, when she introduces herself to people, she says: "I am Samya Helmy, the wife of Mr. So-and-So," and she mentions the name of her husband.

When a woman of the popular [lower] classes gives birth to a boy, the family, the neighbors, the acquaintances, and the friends begin to call her the "mother of so-and-so," which is the name of her son; nobody calls her by her original [first] name. This shows us the happiness of a mother at the birth of a son.

ilʔaṭfaal biyitʕawwidu min iṣṣiɣaṛ innuhum yiħtirimu wiyismaʕu kalaam illi akbaṛ minhum . wiʕašaan kida lamma yikbaṛu wiyibʔa lwaaħid minhum ʕandu sabaʕṭaašaṛ tamanṭaašaṛ sana mabyiʕmilš ayy mašaakil ilwaldeeh . mafiiš fimaṣr ilmašaakil ilmaʕṛuufa fʔamerika min ilʔawlaad wilbanaat illi fissinn da .

iššabb ilmaṣri biyiʕtamid ʕala waldeeh aktaṛ min ilʔamriiki illi fsinnu wibyifḍal yaaxud maṣruuf min abuuh liɣaayit lamma yitxaṛṛag wiyištaɣal .

illaban wizzabaadi lmunaasib ilʔakl ilʔaṭfaal mutawaffir fimaṣr wiṛxiiṣ . wiṭabʕan ilxuḍaaṛ wilfakha ṭṭaaẓa wistixdaam ilxaḷḷaaṭ ilkahṛabaaʔi biyxalli ʕamaḷiyyit taħḍiir akl ilʔaṭfaal ʕamaliyya sahla .

ilħuṣuul ʕala daada binnisba ilʔusṛa amrikiyya ʕandaha aṭfaal wiħatqiim fimaṣr sana aw aktaṛ miš muškila . fiih makaatib liššaɣɣalaat widdadaat yumkin ilʔittiṣaal biiha widi tixtaaṛ lilʔusṛa iḍḍaada ilmaṭluuba illi ʕandaha xibṛa saabiqa

From the time of their early childhood, children are accustomed to respecting and obeying the [words of] their elders. For this reason, when they reach the age of [either] seventeen [or] eighteen [years old], they do not cause any problems for their parents. Egypt does not face the kinds of problems found in America among the boys and girls of this age group.

The Egyptian youth depends upon his parents more than does the American youth of the same age. He depends on his father for his pocket money until he graduates and finds a job.

Milk and yogurt suitable for feeding children are available and inexpensive in Egypt. Of course, fresh vegetables and fruits and the use of the electric blender make the preparation of children's food an easy process.

An American family with children which is staying in Egypt a year or more will find no problem in hiring a dada [nanny]. There are [employment] offices for maids and dadas that one can contact; they [the employment offices] choose the [needed] dada for the wimaʕŗuufa lilmaktab witkuun ištaγalit ʔabl kida ʕand usaŗ amrikiyya witiʕŗaf ingiliizi .

illi ʕandu minkum aţfaal wibiyfakkaŗ yiŗuuɦ maşr yiţmaʔinn inn aţfaalu ɦaylaaʔu riʕaaya tamma min gamiiʕ innawaaɦi , wiɦaylaaʔi maşriyyiin kitiir ɦayiʕzimuuh ʕala iγada aw ilʕaša wiyʔuluulu "haat aţfaalak maʕaak" wixşuuşan lamma ykuun humma ʕanduhum aţfaal .

family, a dada who has previous experience, who is known by the [employment] office, who has worked before with American families, and who knows English.

If [any one of] you goes to Egypt with your children, you can rest assured that your children will receive excellent care [in every respect]. You will find many Egyptians who will invite you for lunch or for dinner, saying to you: "Bring your children with you," especially if they have children themselves.

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الاطفال

CHILDREN

الام المصريه من اكثر الامهات فى العالم رعاية لاطفالها . والطفل فى اسره فقيره او متوسطه او غنيه بيتمتع بعطف وحنان من ساعة ما يتولد لغاية ما يكبر .

الام المصريه بتبقى حريصه على انها ترضع اطفالها لبن طبيعى وما تحبش تديهم لبن صناعى الا اذا الدكتور اشار عليها بكدا ، يعنى لما يكون لبنها مثلا مش مغذى كفايه للطفل .

الام المصريه بتفضّل انها ترعى اطفالها بنفسها وما تسيبهومش للشغالات ، واذا كانت بتشتغل فانها فى الغالب بتبقى ساكنه معاها وتاخد بالها من الاطفال فى غيابها . او اذا كان دخل الاسره كبير بيبقى عندها داده ، يعنى مربية اطفال .

فيه عدد كبير من الاسر المصريه لما بيروحوا زياره لقرايبهم او اصدقاءهم بياخدوا اطفالهم معاهم وخصوصا لما ما يكونش عندهم داده . واحيانا ياخدوا الاطفال والداده كمان - ودا سببه ان الام المصريه تحب ان اطفالها يبقوا دايما قريبين منها وتحت نظرها باستمرار .

الست المصريه بتحتفظ باسمها واسم والدها بعد الجواز وما تاخدش - زى التقليد الغربى - اسم الزوج . يعنى " ساميه حلمى " - مثلا - يفضل اسمها " ساميه حلمى " طول حياتها قبل الجواز وبعد الجواز . بعد الجواز لما تقدم نفسها للناس تقول "انا ساميه حلمى حرم الاستاذ فلان الفلانى" وتذكر اسم جوزها .

فى الاوساط الشعبيه لما الست تخلف ولد ، العيله والجيران والمعارف والاصدقاء بيبتدوا ينادوها " ام فلان " اللى هو اسم ابنها وما حدش بيناديها بعد كدا باسمها الاصلى . ودا يورينا قد ايه فرحة الام بابنها .

الاطفال بيتعودوا من الصغر انهم يحترموا ويسمعوا كلام اللى اكبر

منهم . وعشان كدا لما يكبروا ويبقى الواحد منهم عنده سبعتاشر تمنتاشر سنه ما بيعملش اى مشاكل لوالديه . مافيش فى مصر المشاكل المعروفه فى امريكا من الاولاد والبنات اللى فى السن دا .

الشاب المصرى بيعتمد على والديه اكتر من الامريكى اللى فى سنه وبيفضل ياخد مصروف من ابوه لغاية لما يتخرج ويشتغل .

اللبن والزبادى المناسب لاكل الاطفال متوفر فى مصر ورخيص . وطبعا الخضار والفاكهه الطازه واستخدام الخلاط الكهربائى بيخلى عملية تحضير اكل الاطفال عمليه سهله .

الحصول على داده بالنسبه لاسره امريكيه عندها اطفال وحتقيم فى مصر سنه او اكتر مش مشكله . فيه مكاتب للشغالات والدادات يمكن الاتصال بيها ودى تختار للاسره الداده المطلوبه اللى عندها خبره سابقه ومعروفه للمكتب وتكون اشتغلت قبل كدا عند اسر امريكيه وتعرف انجليزى .

اللى عنده منكم اطفال وبيفكر يروح مصر يطمئن ان اطفاله حيلاقوا رعايه تامه من جميع النواحى ، وحيلاقى مصريين كتير حيعزموه على الغداء او العشاء ويقولوا له "هات اطفالك معاك" وخصوصا لما يكون هم عندهم اطفال .

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/il?aṛaaba lʕaa?iliyya/

"ʕammi fulaan" di ʕbaaṛa tismaʕha ktiir fimaṣr . iwʕa tiftikir inn maʕnaaha inn fulaan da axu waalid iššaxṣ illi biy?uul ilʕibaaṛa . mumkin ?awi innu yib?a bn ʕamm waldu , aw gooz xaltu , aw gooz ʕammitu , wimumkin innuhum maykunuuš ?aṛaayib aw nasaayib xaaliṣ , wiykuun fulaan da ṣadii? liwaldu . kull dool biyuʕtabaṛu fma?aam ilʕamm . wʕašaan kida , min baab il?iħtiṛaam lamma lwaaħid yitkallim ʕanhum biy?uul ʕala kull waaħid minhum innu "ʕammu ." "xaali fulaan" mumkin yib?a ma?ṣuud biiha axu il?umm aw ibn ʕamm il?umm aw ibn xalitha .

lamma lwaaħid yiṭkallim ʕan baa?i l?aṛaayib winnasaayib fimaṣr biyib?a ħasab ʕilaaqit il?aṛaaba aw innasab . yaʕni t?uul fulaan ibn ʕammi aw fulaan gooz uxti aw fulaana

FAMILY RELATIONS

"My [paternal] uncle So-and-So" is a phrase which you hear often in Egypt. You must not assume that it means that this person is the brother of the father of the person who is using the phrase. It is very possible that he is his father's [paternal] cousin, or his maternal or paternal aunt's husband, or it is possible that they aren't relatives or in-laws at all, but Mr. So-and-So is a friend of his [the speaker's] father. All of these are considered of the [same] rank as the [paternal] uncle. For this reason, it is [considered] respectful when one talks about them to call each one his "uncle." "My [maternal] uncle So-and-So" may mean the mother's brother or her [paternal or maternal] cousin.

When one [in Egypt] speaks of the rest of the relatives and in-laws, it is according to the type of relationship [by blood or marriage]. I.e., you say So-and-So is my

mṛaat ibn ʕammi ila aaxirihi .

ilmaṣriyyiin biyiʕtibiru ilʔaṛaayib winnasaayib kulluhum ʕeela waħda . wzayy ma ʔulna ʔabl kida kull waaħid biyħiss bʔinn ʕaleeh iltizaam binnisba littaani wibyigtimiʕu kulluhum taʔriiban filʔafṛaaħ wilmayaatim liʔann kull waaħid minhum biyiʕtibiṛ da waagib ʕaleeh laazim yuʔuum biih . yaʕni kull faṛd min afṛaad ilʕeela laazim yiħḍaṛ ilmayaatim min nafsu , wiyitʕizim fiʔafṛaħha .

[paternal] cousin, or my sister's husband or my [paternal] cousin's wife, etc.

The Egyptians consider all the [blood] relatives and in-laws as one family. As we said before, every individual feels an obligation with respect to the other and almost all of them gather at weddings and funerals, because each one of them considers this a duty which he must perform. That is, every member of the family must attend the funerals of his own accord and consider himself invited to the family weddings.

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القرابه العائليه

FAMILY RELATIONS

" عمي فلان " دى عباره تسمعها كتير فى مصر . أوعى تفتكر ان معناها ان فلان دا أخو والد الشخص اللى بيقول العباره . ممكن قوى انه يبقى ابن عم والده ، أو جوز خالته ، أو جوز عمته ، وممكن انهم مايكونوش قرايب أو نسايب خالص ، ويكون فلان دا صديق لوالده . كل دول بيعتبروا فى مقام العم . وعشان كدا من باب الاحترام لما الواحد بيتكلم عنهم بيقول على كل واحد منهم أنه " عمه " . " خالى فلان " ممكن يبقى مقصود بيها أخو الأم أو ابن عم الأم أو ابن خالتها .

لما الواحد بيتكلم عن باقى القرايب والنسايب فى مصر يبقى حسب علاقة القرابه أو النسب . يعنى تقول فلان ابن عمى أو فلان جوز اختى أو فلانه مرات ابن عمى الى آخره .

المصريين بيعتبروا القرايب والنسايب كلهم عيله واحده . وزى ماقلنا قبل كدا كل واحد بيحس بأن عليه التزام بالنسبه للتانى وبيجتمعوا كلهم تقريبا فى الافراح والمياتم لان كل واحد منهم بيعتبر دا واجب عليه لازم يقوم بيه . يعنى كل فرد من أفراد العيله لازم يحضر المياتم نفسه ويتعزم فى افراحها .

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/ṛamaḍaan/

ṛamaḍaan huwwa taasiʕ šahṛ fissana lhigriyya , whuwwa šahṛ iṣṣiyaam filʕaalam ilʔislaami . iṣṣaayim fiṛamaḍaan laazim yimtiniʕ ʕan ilʔakl wiššuṛb wittadxiin min šuṛuuʔ iššams liyṛubha ṭuul ayyaam iššahṛ .

šuhuuṛ issana lhigriyya bitibʔa saʕaat tisʕa wʕišriin yoom wisaʕaat talatiin yoom ɦasab ṛuʔyit hilaal iššahṛ . ʕašaan kida yoom awwal ṛamaḍaan mabyibʔaaš maʕṛuuf bittaɦdiid illa baʕd ilʔiɦtifaal biṛuʔyit ilhilaal illi byiʕmilu lʔazhaṛ baʕd ṣalaat ilʕiša yoom tisʕa wʕišriin šaʕbaan . wišaʕbaan huwwa ššahṛ illi ʔabl ṛamaḍaan ʕala ṭuul .

iza sabatit iṛṛuʔya fmaṣr aw fi ayy balad islaami byiṭlaʕ bayaan rasmi yɦaddid awwil ṛamaḍaan wibdaayit iṣṣiyaam .

THE MONTH OF RAMADAN

Ramadan is the ninth month of the Islamic [Hegira] year, and it is the month of fasting in the Islamic world. The fasting person during Ramadan should abstain from eating, drinking and smoking from sunrise to sunset every day of the month.

The months of the Hegira year are sometimes twenty-nine days and sometimes thirty days [long], depending on the appearance of the new moon. For this reason, the first day of Ramadan is not known precisely until after the celebration of the appearance of the new moon which is carried out by Al-Azhar after the evening prayer [ṣalat el-isha] on the twenty-ninth day of Shaban. Shaban is the month which comes right before Ramadan.

If the new moon is sighted in Egypt or in any Islamic country, an official statement is issued to announce the first [day] of Ramadan and the beginning of the fast.

ṛamaḍaan luh ʕadaatu wtaʔaliidu lli bitxalliih muxtalif ʕan ayy šahṛ fissana withiss biiha winta fmaṣr . awwalan : iššuɣl filmaṣaaliħ ilħukumiyya wilmadaaris biyibʔa min ʕašṛa ṣṣubħ litneen baʕd iḍḍuhṛ . saaniyan : niẓaam ilʔakl byitɣayyaṛ . biyibʔa fiih akliteen bass . waħda ħawaali ssaaʕa tneen ṣabaaħan wibiysammuuha ssuħuuṛ . wiʔaklit issuħuuṛ laazim titimm ʔabl šuṛuuʔ iššams .

ilʔakla ttanya bitibʔa baʕd ɣuṛuub iššams mubaašaṛatan wismaha lfiṭaaṛ . yaʕni lamma ħadd yiʕzimak ʕala lfiṭaaṛ fibeetu fṛamaḍaan yibʔa maʕna kida innak ħataakul ʕandu saaʕit ilɣuṛuub biẓẓabṭ .

filmudun ilkibiira byiḍṛab madfaʕ filaħẓit ilɣuṛuub ʕašaan innaas yibtidu lʔakl . wiṣooṭ ilmadfaʕ biyitzaaʕ fiṛṛadyu wittilifizyoon . lamma tismaʕ waaħid fiṛamaḍaan biyisʔal "ilmadfaʕ ʕala kaam innihaṛda ? " yibʔa ʕaayiz yiʕṛaf ħayifṭaṛ biẓẓabṭ issaaʕa kaam .

Ramadan has its own customs and traditions which make it different from any [other] month of the year, and you feel this when you are in Egypt. First: work in government offices and schools is from 10 A.M. to 2 P.M. Second: the system of meals changes. There are only two meals [a day] . One is at about 2 A.M. and is called El-suhur [light meal before daybreak during Ramadan]. The suhur must take place before sunrise.

The second meal is immediately after sunset and is called El-fitar [the breaking of the fast]. That means that when someone invites you to El-fitar at his house during Ramadan, you will eat exactly at sunset.

In the large cities a cannon is fired at the moment the sun sets so that people can begin to eat. The sound of the cannon is broadcast on radio and television. When you hear someone ask during Ramadan, "What time is the cannon [fired] today?" he wants to know at exactly what time he can break the fast.

akliṭ ilfiṭaaṛ bitibʔa akla dasima wikimmiyyatha wħalawiyyatha aktaṛ min ayy akla ʕadiyya . winnaas bitħibb tiʕmil ʕazaayim kitiira ʕala ifiṭaaṛ ṭuul ṛamaḍaan lilʔahl wilʔaṣdiqaaʔ . biyibʔa fiiha fuul wilaħma wxuḍaaṛ wifraax wikunaafa wʔaṭaayif . ilkunaafa wilʔaṭaayif ħalawiyyaat mabtitʕimilš ʕaadatan filbiyuut illa fṛamaḍaan .

baṛaamig ilʔizaaʕa wittilivizyoon fimaṣr bitityayyaṛ fiṛamaḍaan ʕašaan titnaasib maʕa mawaʕiid ilfiṭaaṛ , wibyibʔa ṭṭaabiʕ ilyaalib ʕaleeh diini wibiykuun fiiha mutanawwiʕaat littasliya liʔann muʕẓam innaas bitifḍal sahṛaana liyaayit ma yismaʕu lmisaħħaṛaati wyitsaħħaṛu .

ilmisaħħaṛaati da byibʔa waaħid mutaṭawwiʕ innu yiliff fiššawaariʕ wixṣuuṣan filʔaħyaaʔ

The fitar is a rich meal and its quantity and desserts are more than at any ordinary meal. People like to invite relatives and friends often for the fitar all during Ramadan. It [the fitar] consists of fuul [fava beans], meat, vegetables, chicken, kunafa [a pastry made of special vermicelli dough stuffed with nuts and sugar, baked in melted butter and syrup] and atayif [Egyptian pancakes, stuffed with nuts and raisins and folded]. Kunafa and atayif are sweets which are not usually made in the homes except during Ramadan.

Radio and television programming are changed during Ramadan to suit the time of the fitar. The dominant characteristic [of these programs] is religious and they include varied programs for entertainment because most people stay up late until they hear the misaharati [drum-beater announcing the suhur during the month of Ramadan] , and have the suhur.

The misaharati is a person who volunteers to walk through the streets, especially

iššaʕbiyya been issaaʕa waħda wissaaʕa talaata şabaaħan yişaħħi nnaas ʕašaan yitsaħħaṛu . tilaʔiih maaši maasik ţabḷa wibyiḍṛab ʕaleeha bʕaşaaya wiyʔuul bişooţ ʕaali "işħa ya naayim , waħħid iddaayim ."

ħikmit işşiyaam inn innaas lamma tħiss bilguuʕ yibʔa ʕandaha ʕaţf ʕala lɣalaaba wilmasakiin . ʕašan kida biysammu ṛamaḍaan šahṛ ilxeer.

in the popular neighborhoods between one and two A.M. to wake up the people to have the _suhur_*. You find him walking holding a drum and beating it with a stick, saying in a loud voice, "Wake up, oh sleeper, and proclaim the oneness of God, the Everlasting."*

The reason behind the fast is that when people feel hunger they will have sympathy [compassion] for the poor and needy. For this reason _Ramadan_ *is called "the month of charity."*

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رمضان

RAMADAN

رمضان هو تاسع شهر فى السنه الهجريه ، وهو شهر الصيام فى العالم الأسلامى . الصايم فى رمضان لازم يمتنع عن الأكل والشرب والتدخين من شروق الشمس لغروبها طول أيام الشهر .

شهور السنه الهجريه بتبقى ساعات تسعه وعشرين يوم وساعات تلاتين يوم حسب رؤية هلال الشهر . عشان كدا يوم أول رمضان ما بيبقاش معروف بالتحديد الا بعد الأحتفال برؤية الهلال اللى بيعمله الأزهر بعد صلاة العشاء يوم تسعه وعشرين شعبان . وشعبان هو الشهر اللى قبل رمضان على طول .

اذا ثبتت الرؤيه فى مصر أو فى أى بلد اسلامى بيطلع بيان رسمى يحدد أول رمضان وبداية الصيام .

رمضان له عاداته وتقاليده اللى بتخليه مختلف عن أى شهر فى السنه وتحس بيها وانت فى مصر . أولا : الشغل فى المصالح الحكوميه والمدارس بيبقى من عشره الصبح لاتنين بعد الضهر . ثانيا : نظام الأكل بيتغير . بيبقى فيه اكلتين بس . واحده حوالى الساعه اتنين صباحا وبيسموها السحور . واكلة السحور لازم تتم قبل شروق الشمس .

الاكله التانيه بتبقى بعد غروب الشمس مباشرة واسمها الفطار . يعنى لما حد يعزمك على الفطار فى بيته فى رمضان يبقى معنى كدا انك حتاكل عنده ساعة الغروب بالظبط .

فى المدن الكبيره بيضرب مدفع فى لحظة الغروب عشان الناس يبتدوا الاكل . وصوت المدفع بيتذاع فى الراديو والتلفزيون . لما تسمع واحد فى رمضان بيسأل "المدفع على كام النهارده"؟ يبقى عايز يعرف حيفطر بالظبط

الساعه كام .

أكلة الفطار بتبقى أكله دسمه وكمياتها وحلوياتها اكتر من ايّ اكله عاديه . والناس بتحب تعمل عزايم كتيره على الفطار طول رمضان للأهل والأصدقا . بيبقى فيها فول ولحمه وخضار وفراخ وكنافه وقطايف . الكنافه والقطايف حلويات مابتتعملش عادة في البيوت إلا في رمضان .

برامج الاذاعه والتلفزيون في مصر بتتغير في رمضان عشان تتناسب مع مواعيد الفطار وبيبقى الطابع الغالب عليها ديني وبيكون فيها متنوعات للتسليه لأن معظم الناس بتفضل سهرانه لغاية ما يسمعوا المسحّراتي ويتسحّروا

المسحّراتي دا بيبقى واحد متطوع انه يلف في الشوارع وخصوصا في الأحياء الشعبيه بين الساعه واحده والساعه تلاته صباحا يصحّي الناس عشان يتسحروا . تلاقيه ماشي ماسك طبله وبيضرب عليها بعصايه ويقول بصوت عالي : "اصحى يانايم ، وحّد الدايم".

حكمة الصيام ان الناس لما تحس بالجوع يبقى عندها عطف على الغلابه والمساكين .عشان كدا بيسموا رمضان شهر الخير .

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/iṣṣiyaam ʕand ilʔaʔbaaṭ/

niẓaam iṣṣiyaam ʕand ilʔaʔbaaṭ ilʔursuzuks fimaṣr muxtalif ʕan niẓaam iṣṣiyaam ilmaʕṛuuf filkanaayis ilɣaṛbiyya . wmunasabaat iṣṣiyaam ʕand ilʔaʔbaaṭ kitiira wmuxtalifa ʕan ilmunasabaat illi biyṣuum fiiha lmasiħiyyiin filɣaṛb .

ilʔaṣl fiṣṣiyaam ʕand ilʔaʔbaaṭ huwwa lʔimtinaaʕ ʕan ilʔakl wiššuṛb wittadxiin liɣaayit ɣuṛuub iššams wibaʕd kida ṣṣaayim yaakul akl xafiif xaali min iddasam . laakin da ṭabʕan ṣaʕb binnisba liẓruuf ilħayaah ilħaaliyya , wiʕašaan kida lkiniisa lʔibṭiyya samaħit linnaas biʔinnuhum yimtiniʕu ʕan ilʔakl wiššuṛb wittadxiin ʕala ʔadd ma yiʔdaṛu , kull waaħid wiʔudritu . fiih naas tiʔdaṛ timtiniʕ ʕan ilʔakl liɣaayit iḍḍuhṛ , wifiih naas tiʔdaṛ timtiniʕ ʕan ilʔakl liɣaayit issaaʕa ʕašṛa ṣabaaħan . ilmuhimm , inn fiṣṣiyaam ilʔaʔbaaṭ ma yiʔdaṛuuš yaklu laħma . kull anwaaʕ illuħuum mamnuuʕa , wibarḍu llaban

FASTING AMONG THE COPTS

The system of fasting among the Orthodox Copts [in Egypt] is different from the system of fasting practiced in the western churches. The occasions of fasting among the Copts are many and differ from the occasions on which Christians in the West fast.

The basic idea of fasting among the Copts is the abstention from eating, drinking and smoking until sunset, after which the fasting person eats light food free from fats. But, of course, this is difficult in view of present lifestyles, and for this reason the Coptic Church has permitted [its] people to abstain from eating, drinking and smoking, each according to his capacities. Some people are able to abstain from eating until noon, and some [others] are able to abstain until 10:00 A.M. The important point is that during the fast, Copts are not allowed to eat meat. All kinds of meat are prohibited, and also milk

wimuntagaatu wilbeeḍ wiṭṭuyuuṛ kullaha mamnuuʕa . iṣṣiyaam ilkibiir illi huwwa ʔabl ʕiid ilʔiyaama mamnuuʕ fiih akl issamak laakin baaʔi ṣṣiyamaat masmuuɦ fiiha akl issamak . ʕala lʕumuum kaqaʕda asasiyya iṣṣaayim miš laazim yaakul wiyišbaʕ ʕala lʔaaxir . liʔann min ahdaaf iṣṣiyaam illi bnitkallim ʕannu issumuw iṛṛooɦi wiʔixḍaaʕ ilgasad liṣayṭarit iṛṛooɦ . wiṭabʕan iddars illi byitʕallimu ṣṣaayim huwwa innu lamma yɦiss bilguuʕ yiʔuum yiʕṭif ʕala lfuʔaṛa . wiṣṣiyaam biṭṭaṛiʔa di tadriib lilʔiṛaada liʔann iṣṣaayim biyimtaniʕ ʕan ilʔakl illi biyištihiih .

filkiniisa lʔibtiyya kull yoom aṛbaʕ wigumʕa ṣyaam fiima ʕada lxamsiin yoom illi baʕd ʕiid ilʔiyaama . wbaʕdeen fiih ṣiyamaat kitiira ahammaha ṣṣiyaam ilkibiir illi ʔabl ʕiid ilʔiyaama wda mudditu xamsa wxamsiin yoom . wiṣṣiyaam illi ʔabl ʕiid ilmilaad mudditu talaata warbiʕiin yoom . wiṣyaam ilʕadra mudditu xamasṭaašaṛ yoom . wiṣyaam iṛṛusul mudditu tataṛaawaɦ ma

and milk products, eggs, and poultry [are all prohibited]. During the long [great] fast, which comes before Easter, the eating of fish is prohibited, but during the rest of the fasts it is allowed. Generally speaking, as a basic principle, the fasting person should not eat to satisfy his appetite. For one of the goals of the fasting of which we are speaking is the exaltation of the spirit and the submission of the body to the control of the spirit. Of course, the lesson which the fasting person learns is that when he feels hunger, he feels compassion for the poor. Fasting in this way is an exercise of the will, for the fasting person deprives himself of the food which he craves.

In the Coptic Church every Wednesday and Friday are fast days, except during the fifty days which follow Easter. Besides that there are many fasts, the most important of which is the long [great] fast which comes before Easter and lasts for fifty-five days. The fast which precedes Christmas is forty-three days. The Fast of the Virgin Mary lasts for

been ṭamanṭaašaṛ yoom witalaata warbiʕiin yoom . miʕaad ʕiid ilʔiyaama huwwa illi biyħaddid muddit ṣiyaam iṛṛusul .

fifteen days. The length of the Fast of the Disciples varies between eighteen and forty-three days. The date of Easter is what determines the length of the Fast of the Disciples.

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الصيام عند الاقباط

FASTING AMONG THE COPTS

نظام الصيام عند الأقباط الأرثوذكس فى مصر مختلف عن نظام الصيام المعروف فى الكنايس الغربيه . ومناسبات الصيام عند الأقباط كتيره ومختلفه عن المناسبات اللى بيصوم فيها المسيحيين فى الغرب .

الأصل فى الصيام عند الأقباط هو الامتناع عن الأكل والشرب والتدخين لغاية غروب الشمس وبعد كدا الصايم ياكل أكل خفيف خالى من الدسم . لكن دا طبعا صعب بالنسبه لظروف الحياه الحاليه ، وعشان كدا الكنيسه القبطيه سمحت للناس بانهم يمتنعوا عن الأكل والشرب والتدخين على قد ما يقدروا ، كل واحد وقدرته . فيه ناس تقدر تمتنع عن الأكل لغاية الضهر ، وفيه ناس تقدر تمتنع عن الأكل لغاية الساعه عشره صباحا . المهم ، ان فى الصيام الأقباط ما يقدروش ياكلوا لحمه . كل انواع اللحوم ممنوعه ، وبرضه اللبن ومنتجاته والبيض والطيور كلها ممنوعه . الصيام الكبير ، اللى هو قبل عيد القيامه ، ممنوع فيه أكل السمك لكن باقى الصيامات مسموح فيها أكل السمك . على العموم كقاعده اساسيه الصايم مش لازم ياكل ويشبع على الآخر . لأن من اهداف الصيام اللى بنتكلم عنه السمو الروحى واخضاع الجسد لسيطرة الروح . وطبعا الدرس اللى بيتعلمه الصايم هو انه لما يحس بالجوع يقوم يعطف على الفقراء . والصيام بالطريقه دى تدريب للاراده لأن الصايم بيمتنع عن الأكل اللى بيشتهيه .

فى الكنيسه القبطيه كل يوم أربع وجمعه صيام فيما عدا الخمسين يوم اللى بعد عيد القيامه . وبعدين فيه صيامات كتيره أهمها الصيام الكبير اللى قبل عيد القيامه ودا مدته خمسه وخمسين يوم . والصيام اللى

قبل عيد الميلاد مدته تلاته واربعين يوم . وصيام العدرا مدته خمستاشر يوم . وصيام الرسل مدته تتراوح مابين تمنتاشر يوم وتلاته وأربعين يوم . ميعاد عيد القيامه هو اللى بيحدد مدة صيام الرسل .

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/ilʔaʕyaad/

ilʔaʕyaad fimaṣr baʕḍaha aʕyaad diiniyya wbaʕḍaha aʕyaad qawmiyya btitʕaṭṭal fiiha lmaṣaaliḥ ilḥukumiyya wilmadaaris wilgamiʕaat . ahamm ilʔaʕyaad iddiiniyya lʔislamiyya hiyya ṛaas issana lhigriyya , wmuulid innabi , wilʕiid iṣṣuɣayyaṛ , wilʕiid ilkibiir , widool biyibʔa liḥtifaal biihum saʕaat fiṣṣeef wisaʕaat fiššita aw iṛṛabiiʕ aw ilxariif ḥasab šuhuuṛ issana lhigriyya .

ʕiid ṛaas issana lhigriyya huwwa yoom waaḥid muḥaṛṛam . wiʕiid muulid innabi byibʔa yoom iṭnaašaṛ rabiiʕ ilʔawwal , wilʕiid iṣṣuɣayyaṛ huwwa ttalat tiyyaam ilʔuula fšahṛ šawwaal . šahṛ šawwaal huwwa ššahṛ illi byiigi baʕd šahṛ ṛamaḍaan , wišahṛ ṛamaḍaan huwwa šahṛ iṣṣiyaam . wilʕiid ilkibiir biyibtidi yoom ʕašṛa zu lḥigga limuddit aṛbaʕ tiyyaam baʕd waʔfit ʕaṛafaat

HOLIDAYS

Some of the holidays in Egypt are religious holidays and some are national holidays on which government offices, schools and universities are closed. The most important Islamic religious holidays are the Muslim [Hegira] New Year's day, the Prophet's birthday, Lesser Bairam [the feast of breaking the Ramadan fast], and the Greater Bairam [the feast of the sacrifice]. These [holidays] are celebrated sometimes in the summer, and sometimes in the winter, spring or fall, according to the months of the Hegira [Muslim] year.

The Muslim New Year is the first day of [the month of] Muharram. The Prophet's birthday is the twelfth of [the month of] Rabi El-Awwal, and the Lesser Bairam is the first three days of the month of Shawwal. Shawwal is the month which follows Ramadan which is the month of fasting. The Greater Bairam begins the tenth of [the month of] Dhu El-Higga

ilħuggaag fimakka lii bitkuun yoom tisʕa zu lħigga .	*and lasts for four days after waʔfit arafat [standing on Mt. Arafat] for the pilgrims in Mecca, which takes place on the ninth of Dhu El-Higga.*
winta fmaṣr biyibʔa sahl ʕaleek tiʕṛaf iššuhuuṛ wilʔayyaam di liʔann ittariix ilmaktuub ʕala lgaṛaayid ilmaṣriyya lyawmiyya biyibʔa bilmilaadi wilhigri wilʔibṭi .	*When you are in Egypt, it will be easy for you to know these months and days because the date written on the Egyptian daily newspaper is [written] according to the Christian [Western], Hegira [Muslim] and Coptic [years].*
ahamm aʕyaad ilʔaʔbaaṭ fimaṣr hiyya ʕiid ilmilaad , yaʕni ʕiid milaad ilmasiiħ , wida byibʔa dayman yoom sabʕa yanaayir , wiʕiid ilʔiyaama wida laazim yikuun yoom ħadd , wiʕiid mari muṛʔus yoom tamanya maayu , wʕiid ilʕadra yoom itneen wiʕišriin aɣusṭuṣ .	*The most important Coptic holidays in Egypt are Christmas, that is, the birthday of Christ, which always falls on the seventh of January, and Easter which is always on a Sunday, and St. Mark's Day on the eighth of May, and St. Mary's Day on the twenty-second of August.*
ahamm ilʔaʕyaad ilqawmiyya hiyya ʕiid sawṛit talaata wʕišriin yulyu wyoom ilgeeš fisitta uktoobaṛ wiʕiid iṛṛabiiʕ yoom šamm innisiim .	*The most important national holidays are the anniversary of the 23rd of July Revolution, Army Day on the sixth of October, and the spring holiday of Shamm El-Nisim.*

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الاعياد

HOLIDAYS

الأعياد فى مصر بعضها أعياد دينيه وبعضها أعياد قوميه بتتعطّل فيها المصالح الحكوميه والمدارس والجامعات . أهم الأعياد الدينيه الأسلاميه هى رأس السنه الهجريه ، ومولد النبى ، والعيد الصغير ، والعيد الكبير ، ودول بيبقى الأحتفال بيهم ساعات فى الصيف وساعات فى الشتا . أو الربيع أو الخريف حسب شهور السنه الهجريه .

عيد رأس السنه الهجريه هو يوم واحد محرم . وعيد مولد النبى بيبقى يوم اتناشر ربيع الأول ، والعيد الصغير هو التلات ايام الأولى فى شهر شوال . شهر شوال هو الشهر اللى بيجى بعد شهر رمضان ، وشهر رمضان هو شهر الصيام .

والعيد الكبير بيبتدى يوم عشره ذو الحجه لمدة أربع أيام بعد وقفة عرفات للحجاج فى مكه اللى بتكون يوم تسعه ذو الحجه .

وانت فى مصر بيبقى سهل عليك تعرف الشهور والأيام دى لأن التاريخ المكتوب على الجرائد المصريه اليوميه بيبقى بالميلادى والهجرى والقبطى .

أهم أعياد الاقباط فى مصر هى عيد الميلاد ، يعنى عيد ميلاد المسيح ، ودا بيبقى دايما يوم سبعه يناير وعيد القيامه ودا لازم يكون يوم حد ، وعيد مار مرقس يوم تمانيه مايو وعيد العدرا يوم اتنين وعشرين أغسطس .

أهم الاعياد القوميه هى عيد ثورة تلاته وعشرين يوليو ويوم الجيش فى سته أكتوبر وعيد الربيع يوم شم النسيم .

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/ilʔiħtifaal bilʕiid/

waʔfit ilʕiid işşuɣayyaṛ [ʕiid ilfiţr] bitibʔa aaxir yoom fiṛamaḍaan . tilaaʔi lħaṛaka fissuuʔ fiɣaayit innašaaţ zayy yoom aṛbaʕa wʕišriin disambir filʔamriika . witħiss bmaẓaahir ilʔistiʕdaad lilʔiħtifaal bilʕiid fikull ħitta . witlaaʔi şawaani lkaħk wilɣuṛayyiba ṛayħa wgayya min ilfuṛn winnaas šayla lifaf fiiha lħagaat ilgidiida illi štaruuha lnafsuhum wilʔawladhum .

muʕẓam innaas - riggaala wsittaat wilʔaţfaal - biyişħu ʔabl ilfagr yoom ilʕiid . irriggaala biyişħu ʕašaan yiṛuuħu lgaamiʕ yişallu lfagr . wissittaat biyişħu ʕašaan tawḍiib ilbeet lizzuwwaaṛ illi ħayiigu yʕayyidu , wiyħaḍḍaṛu lmilabbis wiššukulaaţa wilkaħk wilbaskoot wilɣuṛayyiba winnuʔl liḍḍuyuuf . wilʔaţfaal biyişħu ʕašaan yilbisu lhuduum ilgidiida wmuštaʔiin lilʕidiyya illi ħayaxduuha min ilʔahl wilʔaṛaayib .

CELEBRATING THE FEAST

The eve of the Lesser Bairam [ʕiid el-fiţr] is the last day of Ramadan. You find the activity in the market very brisk, like December 24 in the U.S. You sense from the atmosphere everywhere, the preparation to celebrate the holiday. You find trays of cakes and ghurayiba [shortbread cookies] going back and forth to the bakery, and people carrying packages of new things which they have bought for themselves and their children.

Most people - men, women and children - wake up at dawn on the day of the feast. Men get up to go to the mosque for the dawn prayer [salat el-fagr]. Women get up to straighten up the house for the visitors who will come to wish them a happy holiday, and to prepare the candy, chocolates, cakes, cookies, ghurayiba [shortbread cookies] and nuts for the guests. Children get up to put on their new clothes and they are anxious for the holi-

lamma timši fšawaariʕ ilqaahiṛa yoom ilʕiid iṣṣubḥ tilaaʔi nnaas ilʔaɣniya, wilfuʔaṛa, wiššaɣɣaliin, wiššaɣɣalaat labsiin aḥsan ma ʕanduhum. kull ilmaḥallaat bitiʔfil awwil yoom ilʕiid illa maḥallaat ilʔakl wiššuṛb.

min ilʕadaat ilmawguuda ʕand naas kitiir filmudum wilʔaryaaf, wixṣuuṣan issittaat, inn awwil ḥaaga yiʕmiluuha ṣṣubḥ yoom ilʕiid innuhum yizuuṛu maʔaabiṛ ahaliihum wiyaxdu mʕaahum kaḥk wʕeeš wibalaḥ ʕašaan yiwazzaʕuuh ʕala lfuʔaṛa.

ḥawaali ssaʕa ḥḍašaṛ yoom ilʕiid bitibtidi ziyaṛaat ilmuʕayda been innaas wiyitbadlu ʕibaṛaat ittahaani: "kull ʕiid winta ṭayyib" wiṛṛadd "winta ṭayyib" aw "kull sana winta ṭayyib" wiṛṛadd "winta biṣṣiḥḥa wissalaama."

ilɣada yoom ilʕiid iṣṣuɣayyaṛ biyibʔa filɣaalib

day gift [of money] which they will get from their family and relatives.

When you walk in the streets of Cairo on the morning of the feast day, you find the rich, the poor and the workers [all] wearing their best clothes. All the stores close on the first day of the feast except stores which sell food and drink.

Among the customs observed by many people in the cities and countryside, and especially by the women, is that the first thing they do on the morning of the feast day is to visit the graves of their relatives, taking with them cakes, bread and dates to distribute to the poor.

At about eleven o'clock [A.M.] on the feast day, the holiday visits start, with people exchanging expressions of greeting [congratulations]: "Many happy returns of the day" ["May you be well every year"] and the response "The same to you" ["And may you be well", or "And may you be in [good] health and peace."]

Dinner [lunch] on the Lesser Bairam is usually fisikh fisiix wiyibʔa maqṣuuṛ ʕala lʕeela illi biykuun afṛadha gum min kull ħitta ʕašaan yiħtiflu maʕa baʕḍ bilʕiid .

filʕiid likibiir [ʕiid iḍḍaħiyya] , muʕẓam ilʕaʔilaat ilɣaniyya wilmutawaṣṣiṭa btidbaħ xaṛuuf aw aktaṛ witwazzaʕ muʕẓam illaħma ʕala lfuʔaṛa . wibyibʔa ṭṭabaʔ ṛṛaʔiisi ʕala lɣada btaaʕ ilʕeela yoom ilʕiid likibiir huwwa fatta billaħma .

matinsaaš winta fmaṣr iza gah ʕaleek ilʕiid iṣṣuɣayyaṛ aw likibiir innak tiddi ʕidiyya liššaɣɣaala aw iššaɣɣaal illi ʕandak wilbawwaab ilʕimaaṛa wilṣabi lmakwagi wilkull illi byixdimuuk , willimisaħħaṛaati iza xabbaṭ ʕaleek iṣṣubħ yoom ilʕiid ʕašaan yiʕayyid ʕaleek .

[salted fish] and it is limited to the family members who have come from everywhere to celebrate the holiday together.

For the Greater Bairam [the Feast of the Sacrifice] most upper- and middle-class families slaughter one or more lambs and distribute most of the meat to the poor. The main dish at dinner on the Greater Bairam is fatta [a dish made of bread, broth and rice] with meat.

Don't forget, when you are in Egypt and the Lesser or Greater Bairam comes around, to give a holiday gift [of money] to your maid or houseboy and to the doorman of the building, the ironer's assistant, and to all those who serve you, and to the misaharati if he knocks [on your door] on the morning of the holiday to wish you a happy holiday.

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الاحتفال بالعيد

CELEBRATING THE FEAST

وقفة العيد الصغير (عيد الفطر) بتبقى آخر يوم فى رمضان . تلاقى الحركه فى السوق فى غاية النشاط زي يوم أربعه وعشرين ديسمبر فى أمريكا . وتحس بمظاهر الأستعداد لـلأحتفال بالعيد فى كل حته ، وتلاقى صوانى الكحك والغريّبه رايحه وجايه من الفرن والناس شايله لفف فيها الحاجات الجديده اللى اشتروها لنفسهم ولأولادهم .

معظم الناس رجاله وستات وأطفال بيصحوا قبل الفجر يوم العيد . الرجاله بيصحوا عشان يروحوا الجامع يصلوا الفجر . والستات بيصحوا عشان توضيب البيت للزوار اللى حيجوا يعيّدوا ، ويحضّروا الملبس والشكولاته والكحك والبسكوت والغريّبه والنقل للضيوف . والأطفال بيصحوا عشان يلبسوا الهدوم الجديده ومشتاقين للعيديه اللى حياخدوها من الأهل والقرايب .

لما تمشى فى شوارع القاهره يوم العيد الصبح تلاقى الناس الأغنياء والفقراء والشغالين والشغالات لابسين أحسن ما عندهم . كل المحلات بتقفل أول يوم العيد الا محلات الأكل والشرب .

من العادات الموجوده عند ناس كتير وخصوصا الستات فى المدن والأرياف ان اول حاجه بيعملوها الصبح يوم العيد انهم يزوروا مقابر أهاليهم وياخدوا معاهم كحك وعيش وبلح يوزعوه على الفقراء .

حوالى الساعه حداشر يوم العيد بتبتدى زيارات المعايده بين الناس ويتبادلوا عبارات التهانى : " كل عيد وانت طيب " والرد " وانت طيب " أو " كل سنه وانت طيب " والرد " وانت بالصحه والسلامه " .

الغداء يوم العيد الصغير بيبقى فى الغالب فسيخ وبيبقى مقصور

على العيله اللى بيكون أفرادها جم من كل حته عشان يحتفلوا مع بعض بالعيد .

فى العيد الكبير (عيد الضحيه) معظم العائلات الغنيه والمتوسطه بتدبح خروف أو اكتر وتوزع معظم اللحمه على الفقراء . وبيبقى الطبق الرئيسى على الغداء بتاع العيله يوم العيد الكبير هو فته باللحمه .

ماتنساش وانت فى مصر اذا جه عليك العيد الصغير أو الكبير انك تدى عيديه للشغاله أو الشغال اللى عندك ولبواب العماره ولصبى المكوجى ولكل اللى بيخدموك وللمسحراتى اذا خبط عليك الصبح يوم العيد عشان يعيد عليك .

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/ilmayaatim/

lamma btiɦṣal wafaah iddafn laazim yitimm fimudda matzidš ʕan aṛbaʕa wʕišriin saaʕa . li?ann ilgaww fmaṣr mabyismaɦš inn ilmudda tziid ʕan kida . wi?aɣlab ilganazaat bititšayyaʕ min beet ilmutawaffi aw ilmutawaffiya : innaas timši waṛa nnaʕš liɣaayit ma yṣallu ʕala lmaṛɦuum aw ilmaṛɦuuma f?a?ṛab gaamiʕ aw kiniisa .

baʕḍ ilʕaa?ilaat bitiʕmil šaadir aw ṣiwaan lilʕaza biyigtimiʕ fiih ilmuʕazziyiin ?abl tašyiiʕ ilganaaza wiyiɦḍaṛu fiih sahṛa billeel , yit?iri fiiha lquṛ?aan wiyit?addimluhum fiiha ?ahwa . nafs innizaam da biyuttabaʕ ʕand il?a?baaṭ , fiima ʕada inn fissahṛa l?assili biy?uul kilma .

ahl ilmayyit biyib?u wa?fiin fimadxal iššaadir ʕašaan yit?abbilu lʕaza . wilmuʕazziyiin sawaa? ?aṛaayib aw aṣdiqaa? biyiigu min kull ɦitta lamma yismaʕu lxabaṛ li?annuhum

FUNERALS

When a death occurs the burial must take place within a period of not more than twenty-four hours because the weather in Egypt does not permit that the period exceed this. Most of the funeral processions begin from the home of the deceased: the people walk behind the bier and they pray over the deceased in the nearest mosque or church.

Some families put up a tent [ṣiwaan] for the wake and the mourners gather in it before the funeral procession and attend there an evening gathering where the Qur'an is recited and they are served coffee. The same system is followed by the Copts, with the exception of the fact that the priest preaches at the evening gathering.

The family of the deceased stand at the entrance of the tent to receive condolences. The mourners, whether relatives or friends, come from all around when they hear the

biyiʕtibiru inn da waagib asaasi mayṣaħħiš yitʔaxxaṛu ʕannu .	*news because they consider this a basic duty which it is not proper to neglect.*
ʕaadatan ilmuʕazzi biyʔuul liʔahl ilmayyit "ilbaʔiyya fħayatkum" , wibyitṛadd ʕaleeh "aḷḷaah yibʔi ħayaatak" , aw "ħayaatak ilbaʔya ."	*Usually the mourner says to the family of the deceased "The remainder [of the deceased's life] should be added to your life" and he is answered, "May God preserve your life," or "May your life be preserved."*
illibs ilʔiswid huwwa ʕalaamit ilħuzn fmaṣr . issittaat tilbis fasatiin sooda wiṭuṛaħ sooda , wirriggaala bitilbis kaṛavattaat sooda .	*Black clothing is the sign of mourning in Egypt. Women wear black dresses and headcloths, and the men wear black ties.*
filʔaryaaf ilʕaza biyastamirr talat tiyyaam , wikull ʕeela filqaṛya bitwaddi akl liʔahl ilmayyit kanuuʕ min ilmušaṛka wilmusaʕda fistiʔbaal ilmuʕazziyiin .	*In the countryside the mourning lasts for three days, and each family in the village delivers food to the family of the deceased as a kind of sharing and assistance in receiving the mourners.*
fiih ittigaah dilwaʔt litaʔliil takaliif ilmayaatim ʕašaan mayibʔaaš zayy ma biyʔuul ilmasal ilmaṣri "moot wixaṛaab diyaaṛ" , liʔann iššawaadir aw iṣṣiwanaat illi tkallimna ʕanha bititkallif kitiir .	*There is a trend nowadays to cut down the funeral expenses so that it no longer be like what the Egyptian proverb says, "death and the destruction of houses," because the tents which we spoke about cost a great deal.*

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المياتم

FUNERALS

لما بتحصل وفاه الدفن لازم يتم فى مده ما تزيدش عن أربعه وعشرين ساعه . لأن الجو فى مصر ما بيسمحش ان المده تزيد عن كدا . وأغلب الجنازات بتتشيع من بيت المتوفى أو المتوفيه : الناس تمشى ورا النعش لغاية ما يصلّوا على المرحوم أو المرحومه فى أقرب جامع أو كنيسه .

بعض العائلات بتعمل شادر أو صيوان للعزاء بيجتمع فيه المعزيين قبل تشييع الجنازه ويحضروا فيه سهره بالليل ، بتقرى فيها القرآن وبتقدم لهم فيها قهوه . نفس النظام دا بيتبع عند الاقباط فيما عدا ان فى السهره القسيس بيقول كلمه .

أهل الميت بيبقوا واقفين فى مدخل الشادر عشان يتقبلوا العزاء. والمعزيين سواء قرايب أو أصدقاء بيجوا من كل حته لما بيسمعوا الخبر لانهم بيعتبروا ان دا واجب أساسى ما يصحش يتأخروا عنه .

عادة المعزّى بيقول لأهل الميت " البقيه فى حياتكم " وبترد عليه " الله يبقى حياتك " أو " حياتك الباقيه " .

واللبس الأسود هو علامة الحزن فى مصر . الستات تلبس فساتين سوده وطرح سوده والرجاله بتلبس كرافتات سوده .

فى الأرياف العزاء بيستمر تلات أيام ، وكل عيله فى القريه بتودى أكل لأهل الميت كنوع من المشاركه والمساعده فى استقبال المعزيين .

فيه اتجاه دلوقت لتقليل تكاليف المياتم عشان ما بقاش زى ما بيقول المثل المصرى " موت وخراب ديار " لان الشوادر أوالصيوانات اللى اتكلمنا عنها بتتكلف كتير .

* * *

/issanawiyya lʕamma/

ilʕeela lmaṣriyya lamma yibʔa ʕandaha ibn aw bint mutaqaddimiin limtiħanaat šahaadit issanawiyya lʕamma , byibʔa lbeet "fiħaalit ṭawaaṛiʔ" ʔabl ilʔimtiħaan bišahṛeen ʕala lʔaʔall . natiigit ilʔimtiħaan da ħayitwaʔʔaf ʕaleeha mustaʔbal iṭṭaalib liʔann magmuuʕ iddaṛagaat filʔimtiħaan huwwa illi ħaywagghu wħayħaddid ilkulliyya illi ħatiʔbalu .

biyibʔa fiih baʕd iʕlaan innatiiga lagnit tansiiq lilʔubuul filgamiʕaat ilmaṣriyya . innagiħiin fissanawiyya lʕamma biyʔaddimu ṭalabathum lillagna di , wyimlu stimaṛaat yiħaddidu fiiha ṛaɣabathum wiyrattibuuha ħasab afḍaliyyitha fnaẓaṛhum . yaʕni ṭṭaalib iza kaan nagaħ fissanawiyya lʕamma qism ʕilmi wgaab magmuuʕ kibiir , yiwaḍḍaħ filistimaaṛa inn ṛaɣbitu lʔuula hiyya ṭṭibb wittany ṣṣayḍala wittalta lhandasa ila aaxirihi . lagnit ittansiiq muhimmitha innaha tifħaṣ iṭṭalabaat di witnassaq been ilʔaʕdaad illi ʕayzaaha kull kulliyya wbeen

GENERAL SECONDARY EDUCATION CERTIFICATE

When an Egyptian family has a son or daughter taking the general secondary school examinations, the house is in a "state of emergency" for at least two months before the exam. The future of the student depends upon the results of this exam because the total of the exam scores is what directs him [into a field of study] and determines the college which will accept him.

After the announcement of the results a Coordinating Committee for Acceptance in the Egyptian universities meets. Those who pass the [general secondary school] exam submit their applications to this committee, and fill out forms in which they indicate their choices and rank them in order of their preference. This means that if the student has passed the [general secondary school] examination, scientific section, and got a high total score, he makes it clear on his form that his first choice is medicine, second is pharmacy, third is engineering, ṛaɣabaat ilmutaqaddimiin wibeen ilmagamiiʕ bitaʕithum .

aṣħaab ilmagamiiʕ ilmurtafiʕa giddan humma illi biyiḍmanu inn ṛaɣabathum il?uula ħatitħa??a? .

imtiħaan issanawiyya lʕamma byib?a ʕala mustawa lgumhuṛiyya kullaha . wilʕa?ilaat wiṭṭalaba bitib?a fħaalit qalaq šadiid liɣaayit ma tiṭlaʕ innatiiga . wilʕeela btib?a ħaṛiiṣa ʕala innaha twaffaṛ li?ibnaha aw bintaha gaww haadi lilmuzakra ʕašaan yigiibu magamiiʕ ʕalya . ziyaṛaat iḍḍuyuuf bit?ill wmabyib?aaš fiih heeṣa filbeet ʕašaan ilwilaad yizakru .

iẓa kunt naawi tzuuṛ ʕeela maṣriyya fbetha fšahṛ abriil aw maayu , ta?akkad ?abl izziyaaṛa inn ilbeet mafihuuš ħadd mit?aḍḍim lissanawiyya lʕamma li?ann ilbeet filħaala di byib?a "fħaalit ṭawaaṛi? ."

etc. The task of the Coordinating Committee is to screen these applications and to coordinate the numbers [of students] which each college wants, the choices of the applicants, and their [total] scores.

Those who have very high scores ensure that their first choice will be granted.

The general secondary examination is standardized throughout the republic. The students and their families remain in a state of great tension until the results are announced. The family is careful to provide for their son or daughter a quiet atmosphere for studying, so that they may get high scores. Visits of guests are decreased and there is no noise in the house so that the children can study.

If you are planning to visit an Egyptian family at their home during the months of April or May, make sure before the visit that there is no one in the house preparing for the general secondary exam because the house in this case is in a "state of emergency."

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الثانويه العامه

GENERAL SECONDARY EDUCATION CERTIFICATE

العيله المصريه لما بيبقى عندها ابن أو بنت متقدمين لامتحانات شهادة الثانويه العامه ، بيبقى البيت فى " حالة طوارئ " قبل الأمتحان بشهرين على الأقل . نتيجة الأمتحان دا حيتوقف عليها مستقبل الطالب لأن مجموع الدرجات فى الأمتحان هو اللى حيوجهه وحيحدد الكليه اللى حتقبله .

بيبقى فيه بعد اعلان النتيجه لجنة تنسيق للقبول فى الجامعات المصريه . الناجحين فى الثانويه العامه بيقدموا طلباتهم للجنه دى ، ويملوا استمارات بيحددوا فيها رغباتهم ويرتبوها حسب أفضليتها فى نظرهم . يعنى الطالب اذا كان نجح فى الثانويه العامه قسم علمى وجاب مجموع كبير ، يوضّح فى الأستماره ان رغبته الأولى هى الطب والتانيه الصيدله ، والتالته الهندسه الى آخره . لجنه التنسيق مهمتها انها تفحص الطلبات دى وتنسق بين الاعداد اللى عايزاها كل كليه وبين رغبات المتقدمين وبين المجاميع بتاعتهم .

اصحاب المجاميع المرتفعه جدا هم اللى بيضمنوا أن رغباتهم الأولى حتتحقق.

امتحان الثانويه العامه بيبقى على مستوى الجمهوريه كلها والعائلات والطلبه بتبقى فى حالة قلق شديد لغاية ما تطلع النتيجه . والعيله بتبقى حريصه على انها توفّر لابنها أو بنتها جوّ هادى للمذاكره عشان يجيبوا مجاميع عاليه . زيارات الضيوف بتقل ومابيبقاش فيه هيصه فى البيت عشان الولاد يذاكروا .

اذا كنت ناوى تزور عيله مصريه فى بيتها فى شهر ابريل أو مايو ، تأكد قبل الزياره ان البيت مافيهوش حد متقدم للثانويه العامه لان البيت فى الحاله دى بيبقى فى " حالة طوارئ " .

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/imtiħanaat ilkulliyya/

"matinsaaš yasi ʕaadil tifuut ʕala lʔusṭa ħasan ilmikaniiki liʔannu ṭalabak imbariħ wibiyʔullak ilʕaṛabiyya miš ħatixḷaṣ innihaṛda ." di hiyya rrisaala illi smiʕha ʕaadil min iššaɣɣaala baʕd ma fiṭir iṣṣubħ .

ʕaadil ṭaalib fisana ʔuula fkulliyyit ittigaaṛa fgamʕit ilqaahiṛa . xad issanawiyya lʕamma ssana illi faatit wikaan nifsu yudxul kulliyyit ilʔiqtiṣaad wilʕuluum issiyasiyya laakin magabš ilmagmuuʕ bitaʕha . ilmagmuuʕ illi gaabu daxxalu kulliyit ittigaaṛa .

risaalit ilmikaniiki illi ʔalitha ššaɣɣaala lʕaadil maʕnaaha innu miš ħayiʔdaṛ yiṛuuh ilkulliyya bilʕaṛabiyya , wʕašaan kida laazim yaaxud muwaṣliteen . laazim yaaxud ilmitru wibaʕdeen ilʔutubiis , liʔannu saakin fimaṣr ilgidiida wilkulliyya filgiiza . ahammiyyit ilʕaṛabiyya innu kaan ħayatafaada zaħmit ilmitru wilʔutubiis wiħayiwṣal badri liʔann innihaṛda

COLLEGE EXAMINATIONS

"Don't forget, Mr. Adil, to stop by at Hassan the mechanic's, because he called you yesterday and says that the car won't be finished today." This is the message which Adil heard from the maid after breakfast.

Adil is a first-year student in the Faculty of Commerce, Cairo University. He got his general secondary school diploma last year and he wanted to enter the Faculty of Economics and Political Science, but he didn't get the score it required. The score he got allowed him to enter the Faculty of Commerce.

The mechanic's message which the maid gave Adil means that he won't be able to drive to the college, and for this reason he will have to take two means of public transportation. He must take the metro [electric train] and then the bus, because he lives in Masr El-Gidida [Heliopolis] and the college is in Giza. The importance of the car is that he could have avoid-

awwil yoom fimtiɦanaat aaxir issana .

ilʔimtiɦaan da binnisba lʕaadil wizamaylu fsana uula fkulliyyit ittigaaṛa illi ʕadadhum ɦawaali talat talaaf wixumsu miyya byibʔa ɦaasim binnisba lmustaʔbal kull waaɦid minhum filkulliyya .

ʕašaan yiţlaʕ sana tanya lwaaɦid minhum laazim yingaɦ fikull ilmawaad aw yişʔaţ fimadda aw itneen bass . wifilɦaala di byibʔa manʔuul wimutaxallif fimadda aw itneen yimtiɦin fiiha maʕa mtiɦanaat sana tanya . wida huwwa niẓaam ilʔimtiɦanaat ilɦaali .

wiʕašaan ʕadad iţţalaba đaxm wimafiiš qaʕaat tisaʕhum , ilʔimtiɦanaat di btitʕimil fišaadir , yaʕni şiwaan kibiir , wibyibʔa fiih ʕadad kibiir min ilmuraʔbiin . taşɦiiɦ ilʔimtiɦanaat biyaaxud waʔt kbiir liʔann waraʔit ilʔigaaba laazim yişaɦɦaɦha itneen min asadzit ilmadda ʕala lʔaqall wibtibʔa bʔaṛqaam sirriyya .

natiigit ilʔimtiɦaanaat filkulliyyaat illi fiiha aʕdaad kibiira min iţţalaba zayy ittigaaṛa wilɦuʔuuʔ wilʔadaab

ed the crowding of the metro and bus and arrive early because today is the first day of final exams.

This exam for Adil and his classmates in the first year in the Faculty of Commerce [who number 3500] is decisive with respect to the future of each one of them [in the college].

In order to go on to second year one must pass all his subjects or fail in only one or two subjects. In this case he is promoted and is behind in one or two subjects, in which he is examined with the second year examinations. This is the current examination system.

Because of the huge number of students and the lack of halls to accommodate them, the exams are given in large tents and there are many proctors. The correction of the exams takes a long time because the answer sheets must be corrected by at least two of the professors of the subject and it [the answer sheet] has a secret number.

The results of the exams in faculties which have a large number of students, like Commerce, Law and Liberal Arts, take

bitaaxud šahṛ ʕala lʔaqall liɣaayit ma tuʕlan .	*at least a month to be announced.*

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امتحانات الكليه

COLLEGE EXAMINATIONS

"ماتنساش ياسى عادل تفوت على الأسطى حسن الميكانيكى لانه طلبك امبارح وبيقول لك العربيه مش حتخلص النهارده ." دى الرساله اللى سمعها عادل من الشغّاله بعد مافطر الصبح .

عادل طالب فى سنه أولى فى كلية التجاره فى جامعة القاهره . خد الثانويه العامه السنه اللى فاتت وكان نفسه يدخل كلية الأقتصاد والعلوم السياسيه لكن ماجابش المجموع بتاعها . المجموع اللى جابه دخله كلية التجاره .

رسالة الميكانيكى اللى قالتها الشغّاله لعادل معناها انه مش حيقدر يروح الكليه بالعربيه وعشان كدا لازم ياخد مواصلتين . لازم ياخد المترو وبعدين الأتوبيس ، لانه ساكن فى مصر الجديده والكليه فى الجيزه . اهمية العربيه انه كان حيتفادى زحمة المترو والأتوبيس وحيوصل بدرى لأن النهارده أول يوم فى امتحانات آخر السنه .

الأمتحان دا بالنسبه لعادل وزمايله فى سنه اولى فى كلية التجاره ، اللى عددهم حوالى تلات آلاف وخمسميه ، بيبقى حاسم بالنسبه لمستقبل كل واحد منهم فى الكليه .

عشان يطلع سنه تانيه الواحد منهم لازم ينجح فى كل المواد أو يسقط فى ماده أو اتنين بس وفى الحاله دى يبقى منقول ومتخلّف فى ماده أو اتنين يمتحن فيها مع امتحانات سنه تانيه . ودا هو نظام الأمتحان الحالى .

وعشان عدد الطلبه ضخم ومافيش قاعات تساعهم ، الأمتحانات دى بتتعمل فى شادر ، يعنى صيوان كبير ، وبيبقى فيه عدد كبير من المراقبين . تصحيح

الامتحانات بياخد وقت كبير لأن ورقة الاجابه لازم يصححها اتنين من اساتذة الماده على الأقل وبتبقى بارقام سريه .

نتيجة الأمتحانات فى الكليه اللى فيها اعداد كبيره من الطلبه زى التجاره والحقوق والآداب بتاخد شهر على الأقل لغاية ماتطلع .

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/ilʔizaaʕa wittillivizyoon/

ilʔizaaʕa wittillivizyoon min ahamm wasaaʔil ittasliya wilʔiʕlaam fimaṣr . ħaliyyan fiih qanaateen littillivizyoon wiħawaali xamas mogaat izaaʕa . baṛaamig ilʔizaaʕa wittillivizyoon mutanawwiʕa wibitħaawil tirḍi azwaaʔ innaas wiśaqafithum ilmuxtalifa kubaaṛ wiṣɣaaṛ .

ħanaaxud masalan birnaamig ilʔizaaʕa wittillivizyoon yoom iggumʕa illi huwwa yoom ilʔagaaza ilʔusbuʕiyya fmaṣr . tilaaʔi fbirnaamig ilgumʕa ħadiis ilʔaṭfaal wimgalla iššabaab wiṣaḷaat ilgumʕa wimatš kooṛa wiħalaʔa agnabiyya wikonšerto ilšupan wisimfoniyyaat ilšobeer wiʔaflaam witamsiliyyaat . wida ṭabʕan ɣeer našaṛaat ilʔaxbaaṛ illi btitzaaʕ bilʕaṛabi wibiluɣaat agnabiyya , wilʔaħadiis illi bitatanaawal mawḍuʕaat muxtalifa : diiniyya wigtimaʕiyya wʕilmiyya wṭibbiyya wɣerha .

matindihišš winta fmaṣr law fataħt ittillivizyoon wilʔiit

RADIO AND TELEVISION

Radio and television are among the most important means of entertainment and information in Egypt. Presently there are two television channels and about five radio stations. Radio and television programs are varied and they try to satisfy the various tastes and cultures of adults and children.

Let us take, for example, the radio and television program for Friday, which is the weekly day off in Egypt. You find in the Friday program the children's program, the youth magazine, the Friday prayer, the soccer game, foreign series, a Chopin concert, Shubert symphonies, films and plays. This is of course in addition to the news broadcasts which are broadcast in Arabic and in foreign languages, and the discussions which deal with various topics: religious, social, scientific, medical and others.

When you are in Egypt, don't be surprised if you turn birnaamig bil?ingiliizi ʕibaaṛa ʕan ħadiis maʕa waaħid min ṛuwwaad ilfaḍaa? il?amrikaan yikuun biṣṣudfa fizyaaṛa lmaṣr .

maṣr bit?addim ilxidma l?izaʕiyya wittilivˇisyoniyya likull sukkanha maṣriyyiin wi?agaanib , wibit?addimha kamaan lidduwal ilʕaṛabiyya , wiʕamlalhum izaaʕa xaṣṣa smaha "ṣoot ilʕaṛab". il?izaʕaat ilmuwaggaha min radyu lqaahiṛa bititzaaʕ biħawaali talatiin luɣa muxtalifa .

on the television and find a program in English which is a kind of discussion with one of the American astronauts who happens to be visiting Egypt.

Egypt offers radio and television service to all its inhabitants, Egyptians and foreigners, and also to the Arab countries, and offers them a special broadcast called The Voice of the Arabs [Sawt El-Arab]. The specialized [directed] broadcasts from Radio Cairo are broadcast in about thirty different languages.

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الاذاعه والتلفزيون

RADIO AND TELEVISION

الاذاعه والتلفزيون من أهم وسائل التسليه والاعلام فى مصر ، حاليا فيه قناتين للتلفزيون وحوالى خمس موجات اذاعه . برامج الاذاعه والتلفزيون متنوعه وبتحاول ترضى أذواق الناس وثقافتهم المختلفه كبار وصغار .

حناخد مثلا برنامج الاذاعه والتلفزيون يوم الجمعه اللى هو يوم الأجازه الأسبوعيه فى مصر . تلاقى فى برنامج الجمعه حديث للاطفال ومجله للشباب وصلاة الجمعه وماتش كوره وحلقه أجنبيه وكونشرتو لشوبان وسيمفونيات لشوبرت وأفلام وتمثيليات . ودا طبعا غير نشرات الأخبار اللى بتتذاع بالعربى وبلغات أجنبيه ، والاحاديث اللى بتتناول موضوعات مختلفه : دينيه واجتماعيه وعلميه وطبيه وغيرها .

ماتندهش وانت فى مصر لو فتحت التلفزيون ولقيت برنامج بالأنجليزى عباره عن حديث مع واحد من رواد الفضاء الأمريكان يكون بالصدفه فى زياره لمصر .

مصر بتقدم الخدمه الاذاعيه والتلفزيونيه لكل سكانها مصريين وأجانب وبتقدمها كمان للدول العربيه ، وعامله لهم اذاعه خاصه اسمها " صوت العرب " . الاذاعات الموجهه من راديو القاهره بتتذاع بحوالى تلاتين لغه مختلفه .

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/issinima/	MOVIES
awwil film sinimaaʔi itʕaṛaḍ fimaṣr kaan fimabna ṣɣayyaṛ figneenit ilʔazbakiyya sanat alf wtumnumiyya wtisʕiin . wilfixlaal ʕišriin sana min ittariix da kaan fiih fimaṣr ʕišriin sinima btiʕṛiḍ kullaha aflaam agnabiyya mafihaaš film maṣri waaħid .	*The first film shown in Egypt was [shown] in a small building in the* *__Azbakiyya__* *Gardens in 1890. During the twenty years following that date there were twenty movie theaters, all of which showed foreign movies, and not a single Egyptian movie among them.*
wiʕašaan ilkitaaba ʕala lʔaflaam di makanitš bilʕaṛabi kaan biyibʔa fiih waaħid fissinima ismu "lmifahhimaati" šuɣlitu innu yišṛaħ wiyʕallaʔ ʕala lfilm .	*Because the dialogue on these films was not written in Arabic there used to be a person in the theater called the "interpreter" whose job was to explain and comment on the film.*
innahḍa ssinamaʔiyya lmaṣriyya madiina filħaʔiiʔa lbank maṣr illi tʔassis sanat alf wtusʕumiyya wʕišriin . bank maṣr huwwa illi anšaʔ studyu maṣr lilʔintaag witaṣwiir witaħmiiḍ wiṭabʕ ilʔaflaam . awwil intaagu kaan film ismu "zeenab" fiʔawaaʔil ittalatinaat .	*The Egyptian movie industry's development is [actually] indebted to Bank Misr which was established in 1920. It was Bank Misr which established the Egyptian studio for the production, photography, developing and printing of movies. Its first production was a film entitled "*__*Zaynab*__*" in the early thirties.*
wizaaṛit issaqaafa dilwaʔt muhtamma bṛafʕ mustawa lfilm ilmaṣri , wʕašaan kida anšaʔit	*The [Egyptian] Ministry of Culture is now concerned with raising the standard of*

muʔassasit issinima wmaʕhad issinma wibtiddi iʕanaat liširikaat ilʔintaag issinamaaʔi ḷxaṣṣa .

nuguum issinima lmaṣriyyiin luhum šuhṛithum fimaṣr wifidduwal ilʕaṛabiyya , wifiih minhum illi baʔa nigm ʕaalami wimtaddit šuhṛitu liʔamerika wiʔuṛuppa zayy ʕumaṛ išširiif illi massil film duktoṛ živaago wiʔaflaam tanya .

the Egyptian film, and for this reason it has established the Cinema Organization and the Cinema Institute and it gives subsidies to the private film production companies.

Egyptian movie stars are famous in Egypt and in the Arab countries and some of them have become international stars whose fame has spread to the U.S. and Europe, like Omar Sharif who played in the film Dr. Zhivago and other movies.

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السينما

MOVIES

أول فيلم سينمائى اتعرض فى مصر كان فى مبنى صغير فى جنينة الأزبكيه سنة الف وتمن ميه وتسعين . وفى خلال عشرين سنه من التاريخ دا كان فيه فى مصر عشرين سينما بتعرض كلها أفلام أجنبيه ما فيهاش فيلم مصرى واحد .

وعشان الكتابه على الأفلام دى ماكانتش بالعربى كان بيبقى فيه واحد فى السينما اسمه "المفهماتى" شغلته انه يشرح ويعلق على الفيلم .

النهضه السينمائيه المصريه مدينه فى الحقيقه لبنك مصر ، اللى اتأسس سنة الف وتسع ميه وعشرين . بنك مصر هو اللى انشأ ستوديو مصر لانتاج وتصوير وتحميض وطبع الأفلام . أول انتاجه كان فيلم اسمه " زينب " فى اوائل التلاتينات .

وزارة الثقافه دلوقت مهتمه برفع مستوى الفيلم المصرى ، وعشان كدا انشأت مؤسسة السينما ومعهد السينما وبتدى اعانات لشركات الانتاج السينمائى الخاصه .

نجوم السينما المصريين لهم شهرتهم فى مصر وفى الدول العربيه ، وفيه منهم اللى بقى نجم عالمى وامتدت شهرته لأمريكا وأوروبا زى عمر الشريف اللى مثل فيلم دكتور زيفاجو وأفلام تانيه .

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/ilmasṛaɦ/	THE THEATER
liɣaayit iṛṛubʕ ilʔaxiir min ilqaṛn ittisaʕṭaašaṛ kaan ittamsiil ilmasṛaɦi lmaʔluuf fimaṣr huwwa xayaal iḍḍill wida kaan ʕibaaṛa ʕan ɦikayaat naqd igtimaaʕi baṣiiṭa wiɦawadiit ʕan fuṛusiyyit wibṭuulit abu zeed ilhilaali .	*Until the last quarter of the nineteenth century, the [only form of] theatrical performance known in Egypt was the shadow play: these were stories of mild social criticism and anecdotes of the valor and heroism of Abu Zayd El-Hilaali.*
daaṛ ilʔopeṛa hiyya awwil masṛaɦ itbana fmaṣr ʕala nniẓaam ilɣaṛbi lɦadiis fisanat alf wtumnu miyya tisʕa wsittiin ḍimn iɦtifalaat iftitaaɦ qanaat issiwees . ilmusiiqaaṛ ilʔiṭaali lʕaalami verdi katab opeṛa ʕayda maxṣuuṣ ʕašaan iftitaaɦ daaṛ ilopeṛa filqaahiṛa .	*The [Cairo] Opera was the first theater in the modern western style built in Egypt, in 1869, as part of the celebration of the opening of the Suez Canal. The world-famous Italian composer Verdi wrote the opera Aïda especially for the opening of the Opera House in Cairo.*
ilʔiʕgaab bittamsiliyyaat ilʔuṛuppiyya illi kaanit bituʕṛaḍ fidaaṛ ilopeṛa filqaahiṛa šaggaʕ ʕadad min ilkuttaab ilmaṣriyyiin ʕala kitaabit tamsiliyyaat bilʕaṛabi . wimin iṛṛuwwaad filmagaal da ʕabd aḷḷa nnadiim illi katab billuɣa lʕaṛabiyya lfuṣɦa wʕuṣmaan galaal illi targim masṛaɦiyyaat molyeer wiraasiin ʕašaan titmassil billuɣa lʕammiyya .	*The admiration for European plays which were presented at the Opera House in Cairo encouraged a number of Egyptian writers to write plays in Arabic. Among the pioneers in this field were Abd Allah El-Nadim who wrote in Classical Arabic, and Othman Galal who translated plays of Molière and Racine to be presented in colloquial Arabic.*

faḍl bank maṣr ʕala lmasṛaħ ilmaṣri kbiir . bank maṣr huwwa illi anšaʔ širkit maṣr littamsiil wissinima , wihuwwa illi bana masṛaħ ilʔazbakiyya , whuwwa illi šaggaʕ ilfiraʔ lmasṛaħiyya illi kaanit mawguuda waʔtaha zayy firʔit ʕukaaša wkaan biyiddiiha iʕanaat , wihuwwa illi šaggaʕ ilkuttaab ilmaṣriyyiin ʕala lkitaaba lilmasṛaħ wikaan fimuqaddimithum tawfiiʔ ilħakiim wibṛahiim ṛamzi wʕabbaas ʕallaam .

fittalatinaat badaʔit ilħukuuma tihtamm bilmasṛaħ wibʔiʕdaad giil gidiid luh . witamm inšaaʔ maʕhad littamsiil sanat alf wtusʕu miyya wtalatiin . wilfirʔa lqawmiyya tkawwinit sanat alf wtusʕu miyya xamsa wtalatiin . ħaflit iftitaaħ ilfirʔa lqawmiyya kaanit masṛaħiyya min taʔliif tawfiiʔ ilħakiim .

dilwaʔt fiih nahḍa masṛaħiyya fmaṣr wizdaad ʕadad ilfiraʔ ittamsiliyya filqaahiṛa wilʔaqaliim, wibtiigi maṣr firaʔ masṛaħiyya agnabiyya ktiira zayy ilold viik min ingilteṛa wikomidi fṛanseez min faṛansa wɣerha .

maṣr dilwaʔt fiiha ʕadad kitiir min kuttaab ilmasṛaħ wilmuxrigiin wilmumassiliin wilmumassilaat . wifiih

The Egyptian theater owes a great deal to Bank Misr. It was Bank Misr which established the Egyptian Company for Drama and Cinema and which built the Azbakiyya Theater and encouraged the drama troupes existing at that time, such as the Ukasha troupe, and gave them subsidies. It was also Bank Misr which encouraged Egyptian writers, led by Tawfik El-Hakim, Ibrahim Ramzy and Abbas Allam.

In the thirties the government began to take an interest in the theater and to prepare a new generation [of actors] for it. A Drama Institute was established in 1930, and the National Troupe was formed in 1935. The opening performance of the National Troupe was of a play written by Tawfik El-Hakim.

Presently there is a theatrical movement in Egypt and the number of drama companies in Cairo and the provinces has increased, and foreign drama companies come to Egypt often, such as Old Vic from England, Comédie Française from France, and others.

Egypt now has a large number of playwrights, directors, actors and actresses. There is also the Academy of Arts which

akadimiyya lilfunuun ʕaṭit axiiran idduktoṛaah ilfaxriyya liyuusif wahbi illi huwwa byuʕtabaṛ ʕamiid ilmasṛaḥ ilmaṣri .	*recently awarded an honorary doctorate to Yousif Wahbi, who is considered the dean of Egyptian theater.*

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المسرح

THE THEATER

لغاية الربع الأخير من القرن التسعتاشر كان التمثيل المسرحى المألوف فى مصر هو خيال الظل . ودا كان عباره عن حكايات نقد اجتماعى بسيطه وحواديت عن فروسية وبطولة أبو زيد الهلالى .

دار الأوبرا هى أول مسرح اتبنى فى مصر على النظام الغربى الحديث فى سنة الف وتمن ميه تسعه وستّين ضمن احتفالات افتتاح قناة السويس . الموسيقار الايطالى العالمى فردى كتب أوبرا عايده مخصوص عشان افتتاح دار الأوبرا فى القاهره .

الأعجاب بالتمثيليّات الأوربيه اللى كانت بتتعرض فى دار الأوبرا فى القاهره شجّع عدد من الكتاب المصريين على كتابة تمثيليّات بالعربى . ومن الرواد فى المجال دا عبدالله النديم اللى كتب باللغه العربيه الفصحى وعثمان جلال اللى ترجم مسرحيات موليير وراسين عشان تتمثل باللغه العاميه .

فضل بنك مصر على المسرح المصرى كبير . بنك مصر هو اللى انشأ شركة مصر للتمثيل والسينما ، وهو اللى بنى مسرح الأزبكيه ، وهو اللى شجع الفرق المسرحيه اللى كانت موجوده وقتها زى فرقة عكاشه وكان بيديها اعانات ، وهو اللى شجّع الكتّاب المصريين على الكتابه للمسرح وكان فى مقدمتهم توفيق الحكيم وابراهيم رمزى وعباس علّام .

وفى التلاتينات بدأت الحكومه تهتم بالمسرح وباعداد جيل جديد له وتم انشاء معهد التمثيل سنة الف وتسع ميه وتلاتين . والفرقه القوميه تكونت سنة الف وتسع ميه خمسه وتلاتين . حفلة افتتاح الفرقه القوميه

كانت مسرحيه من تأليف توفيق الحكيم .

دلوقت فيه نهضه مسرحيه فى مصر وازداد عدد الفرق التمثيليه فى القاهره والأقاليم وبتيجى مصر فرق مسرحيه أجنبيه كتيره زىّ الأولد فيك من انجلترا والكوميدى فرنسيز من فرنسا وغيرها .

مصر دلوقت فيها عدد كبير من كتاب المسرح والمخرجين والممثلين والممثلات وفيه أكاديميه للفنون عطت اخيرا الدكتوراه الفخريه ليوسف وهبى اللى بيعتبر عميد المسرح المصرى .

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/ilmusiiqa wilɣinaaʔ/

ʕala gudṛaan ilʔasaaṛ ilmaṣriyya lʔadiima fiih ṛusumaat winuʔuuš ilmusiiqiyyiin biyiʕzifu ʕala ʔalaat musiiqiyya wfiih maxṭuṭaat fiṛʕoniyya btiwṣif ilħafalaat iddiiniyya wbitbayyin ahammiyyit dooṛ ilmusiiqa filħafalaat di .

filʕaṣr ilħadiis salaama ħgaazi , wsayyiid darwiiš biyuʕtabaṛu ṛuwwaad innahḍa lmusiiqiyya illi badaʔit fiʔawaaxir ilqaṛn ittisaʕṭaašaṛ wiʔawaaʔil ilqaṛn ilʕišriin . alħaan salaama ħgaazi wsayyid darwiiš fiiha aṣaaḷa maṣriyya ṣamiima wʔaɣaniihum kaan biyṛaddidha lmalayiin lišaʕbiyyitha . innihaṛda aɣaani sayyid darwiiš min ahamm agzaaʔ birnaamig sahaṛaat ilqaahiṛa .

ašhaṛ ilmuṭribiin wilmuṭribaat ilmaṣriyyiin humma umm kalsuum , aḷḷaah yirħamha , wimħammad ʕabd ilwahhaab . ħafliit umm kalsuum iššahriyya kaan

MUSIC AND SINGING

On the walls of the ancient Egyptian monuments there are drawings and engravings of musicians playing musical instruments, and there are Pharaonic manuscripts which describe religious celebrations and show the importance of the role of music in these celebrations.

In modern times, Salama Higazi and Sayyid Darwish are considered the pioneers of the musical movement which began in the late nineteenth and early twentieth century. The compositions of Salama Higazi and Sayyid Darwish have a deep Egyptian originality and their songs are repeated by millions because of their popularity. Today Sayyid Darwish's songs are one of the most important parts of the evening program of Cairo Radio.

The most famous of Egyptian singers [male and female] are Um Kalthoum [God's mercy upon her], and Mohammad Abd El-Wahhab. Millions in all parts of the biyintiẓirha wibyismaʕha firradyu lmalayiin fikull anħaaʔ ilʕaalam ilʕaṛabi .

wafaat umm kalsuum fifibṛaayir sanat xamsa wsabʕiin kaanit ṣaḍma kbiira lilʕaalam ilʕaṛabi kullu . alħaan ʕabd ilwahhaab fiiha maziig min iṭṭaabiʕ iššarʔi wiṭṭaabiʕ ilɣaṛbi biṭariiʔa byirtaħlaha wibiyṛaddidha lmalayiin fimaṣr wifidduwal ilʕaṛabiyya . akadimiyyit ilfinuun filqaahiṛa manaħit ʕabd ilwahhaab idduktuṛaah ilfaxriyya .

inšaaʔ maʕhad ilmusiiqa ššaṛqiyya sanat alf wtusʕumiyya tneen witalatiin daliil ʕala mada htimaam iddawla biriʕaayit ilmusiiqa wilmusiqiyyiin .

dilwaʔt fiih maʕaahid ʕulya lilmusiiqa wkunservatwaaṛ wifiraʔ liɣinaaʔ ilʔalħaan iššaʕbiyya bitsaaʕid ʕala wguud nahḍa musiqiyya mutaṭawwiṛa bitigmaʕ been ilʔadiim wilgidiid wibeen ilfann iššarʔi wilɣaṛbi .

Arab world waited [eagerly] for and listened to Um Kalthoum's monthly concerts on the radio.

The death of Um Kalthoum in February, 1975 was a great shock to the whole Arab world. The compositions of Abd El-Wahhab are a mixture of eastern and western styles in such a way that millions of people in Egypt and the Arab nations enjoy and repeat them. The Academy of Arts in Cairo granted Abd El-Wahhab an honorary doctorate.

The founding of the Institute of Oriental Music in 1932 is evidence of the nation's great concern for the patronage of music and musicians.

Today there are higher institutions for music, a conservatory and groups for singing folk [song] compositions which contribute to the existence of a modern musical movement which combines the old and new and [both] eastern and western art.

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الموسيقى والغناء

MUSIC AND SINGING

على جدران الآثار المصريه القديمه فيه رسومات ونقوش لموسيقيين بيعزفوا على آلات موسيقيه وفيه مخطوطات فرعونيه بتوصف الحفلات الدينيه وبتبين اهميه دور الموسيقى فى الحفلات دى .

فى العصر الحديث سلامه حجازى وسيد درويش بيعتبروا رواد النهضه الموسيقيه اللى بدأت فى أواخر القرن التسعتاشر وأوائل القرن العشرين . الحان سلامه حجازى وسيد درويش فيها اصاله مصريه صميمه واغانيهم كان بيرددها الملايين لشعبيتها . النهارده اغانى سيد درويش من أهم اجزاء برنامج سهرات القاهره .

أشهر المطربين والمطربات المصريين هم أم كلثوم ، الله يرحمها ، ومحمد عبد الوهاب . حفلة ام كلثوم الشهريه كان بينتظرها ويسمعها فى الراديو الملايين فى كل انحاء العالم العربى .

وفاة ام كلثوم فى فبراير سنة خمسه وسبعين كانت صدمه كبيره للعالم العربى كله . الحان عبد الوهاب فيها مزيج من الطابع الشرقى والطابع الغربى بطريقه بيرتاح لها وبيرددها الملايين فى مصر وفى الدول العربيه . أكاديمية الفنون فى القاهره منحت عبد الوهاب الدكتوراه الفخريه .

انشاء معهد الموسيقى الشرقيه سنة الف وتسع ميه اتنين وتلاتين دليل على مدى اهتمام الدوله برعاية الموسيقى والموسيقيين .

دلوقت فيه معاهد عليا للموسيقى وكونسرفتوار وفرق لغناء الالحان الشعبيه بتساعد على وجود نهضه موسيقيه متطوره بتجمع بين القديم والجديد وبين الفن الشرقى والغربى .

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/ilʔahaawi/

ilʔahwa ħiyya lmakaan illi nnaas bititṛaddid ʕaleeh filʔawʔaat faṛaɣhum . wibtitʔaddim fiiha muṛaṭṭibaat wimašṛubaat wifiiha baʕḍ adawaat ittasliya .

mafiiš madiina fmaṣr , kibiira aw ṣuɣayyaṛa , mafihaaš ʔahaawi . ħatta lquṛa tlaaʔi fkull qaṛya ʔahwa aw itneen . ilqaahiṛa lwaħdaha fiiha alaaf ilʔahaawi baʕḍaha ʔahaawi afṛangi wilɣaalibiyya ʔahaawi šaʕbiyya . wida byatawaqqaf ʕala lħayy illi fiih ilʔahwa iza kaan šaʕbi walla laʔ . faxaamit ilʔahwa wʔanwaaʕ ilmašṛubaat illi btitʔaddim fiiha byibʔa ħasab izzabaayin bituʕha . ilʔahaawi lkibiira filʔaħyaaʔ iššaʕbiyya bitʔaddim šaay wiʔahwa wyansuun wiganzabiil wiʔirfa wkazuuza , wifiṣṣeef tiʔaddim kamaan žilaati . min ḍimn ilħagaat illi btitʔaddim filʔahaawi di iššiiša illi liha zabaayin maxṣuuṣa . alʕaab ittasliya fiiha btibʔa ṭṭawla wiḍḍominu wisaʕaat iššaṭaṛang . ilʔahaawi lʔafṛangi fiiha kull ilħagaat illi ʔulnaaha

COFFEE SHOPS

The coffee shop is the place which people frequent in their spare time. They [coffee shops] serve refreshments and drinks and some games are available.

No city in Egypt, big or small, is without coffee shops. Even in the villages you find that each has one or two coffee shops. Cairo alone has thousands of coffee shops. Some are western, but most are popular [for common people]. This depends upon whether the neighborhood where the coffee shop is located is a popular one or not. The luxuriousness of the coffee shop and the kinds of drinks served depend upon its customers. The large coffee shops in the popular neighborhoods serve tea, coffee, [hot] anise, ginger and cinnamon [drinks], and soft drinks. In the summer ice cream is also served. Among the things served in these coffee shops is the water pipe, which has di wifiih fibaʕḍaha ṭaṛabezaat bilyaṛdu .

katṛit il?ahaawi fmaṣr luh ʕiddit asbaab . min ahamm il?asbaab di inn il?ahaawi kaanit ilɣaayit ʕahd ?uṛayyib hiyya lmakaan ilwaħiid littasliya wtamḍiyit wa?t ilfaṛaaɣ . makanš fiih saħaat šaʕbiyya wkaanit ilʕuḍwiyya fbaʕḍ innawaadi maqṣuuṛa ʕala lxawagaat . wifiih sabab taani inn il?ahaawi hiyya ilmakaan ilwaħiid illi byit?aabil fiih awlaad ilmihna lwaħda aw innaas illi benhum ħaaga muštaṛaka . wʕašaan kida tlaa?i fiih liɣaayit dilwa?t taxaṣṣuṣaat fil?ahaawi . di masalan ?ahwit ilminaggidiin widi ?ahwit ilħalla?iin widi ?ahwit ilkumsariyya widi ?ahwit aṛbaab ilmiʕašaat widi ?ahwit izzamalkawiyya widi ?ahwit il?ahlawiyya . il?ahaawi di kaanit bitilʕab dooṛ innawaadi filwa?t illi kaan ilmaṣriyyiin maħṛumiin fiih min ʕuḍwiyyitha aw mayi?daṛuuš yidfaʕu štiṛakatha .

particular customers. The games [available] are backgammon, dominoes and sometimes chess. The western coffee shops have all the things we have mentioned, and some of them have billiard tables.

There are many reasons for the great number of coffee shops in Egypt. One of the most important reasons is that these coffee shops were until recently the only places for entertainment and spending leisure time. There were no popular clubs [playgrounds] and membership in some of the [high class] clubs was limited to foreigners. There is another reason: [it is that] the coffee shops are the only place where members of the same profession or people who have something in common can meet. For this reason, you still find specialities in the coffee shops. For example, this one is for upholsterers, this one for barbers, this one for conductors [of buses or trains], this one for retirees, this one for Zamalik fans, and this one for Ahli fans. These coffee shops used to take the place of the clubs

dilwaʔt iṣṣuuṛa tɣayyaṛit ila ħadd kbiir baʕd ma kitrit issaħaat iššaʕbiyya filmudun wilʔaqaliim wibaʔa fiiha alʕaab ṛiyaḍiyya wnašaaṭ igtimaaʕi wiwasaaʔil tasliya wkitrit innawaadi ṛṛiyaḍiyya wilʔigtimaʕiyya illi gtazabit ʕadad kibiir min ilʕaʔilaat wiššubbaan wiššabbaat .

winta ʔaaʕid ʕala lʔahwa ymuṛṛ ʕaleek ilbayyaʕiin aškaal walwaan : bayyaʕiin ilyanaṣiib wiššammaʕaat wiššaṛabaat wimwaas ilħilaaʔa wilfakha wħagaat zayy kida . law ištaroet ħaaga minhum laazim tifaaṣil waʔilla ħatidfaʕ taman aktaṛ min illaazim .

ilmašṛubaat filʔahaawi asʕaṛha ṛxiiṣa wmatinsaaš tidfaʕ baʔšiiš ilgaṛsoon . ilbaʔšiiš yibʔa ħawaali ʕašṛa filmiyya min taman ilmašṛubaat . adawaat ittasliya : iṭṭawla wɣerha btibʔa maggaanan fi muʕẓam ilʔahaawi .

muʕẓam ilʔahaawi di

at the time when Egyptians were excluded from membership [in clubs] or couldn't afford to pay for [membership] subscriptions.

Nowadays the case has changed to a great extent since the increase in the number of popular parks in the cities and the provinces, which offer sports, social activities and means of entertainment. Sporting and social clubs have grown in number and [these] have attracted a large number of families and young men and women.

When you are sitting in a coffee shop, different types of vendors pass by: vendors of lotteries, hangers, socks, razors, fruit and such things. If you buy something from them you must bargain with them, or you will pay a higher price than necessary.

Drinks in the coffee shops are inexpensive, and don't forget to tip the waiter. Tips should be about ten percent of the price of the drinks. Games [such as] backgammon [and others] are free in the majority of coffee shops.

The majority of these

liɣaayit dilwaʔt amkina rgaali bass , lissa maʕtaṛafitš bixtilaaṭ ilginseen .	*coffee shops are still for men only; they still have not permitted [acknowledged] the mixing of the two sexes.*

* * *

القهاوى

COFFEE SHOPS

القهوه هى المكان اللى الناس بتتردد عليه فى اوقات فراغهم وبتتقدم فيها مرطبات ومشروبات وفيها بعض ادوات التسليه .

مافيش مدينه فى مصر ، كبيره او صغيره مافيهاش قهاوى . حتى القرى تلاقى فى كل قريه قهوه او اتنين . القاهره لوحدها فيها آلاف القهاوى بعضها قهاوى افرنجى والغالبيه قهاوى شعبيه . ودا بيتوقف على الحى اللى فيه القهوه اذا كان شعبى ولا لاء . فخامه القهوه وانواع المشروبات اللى بتتقدم فيها بيبقى حسب الزباين بتوعها . القهاوى الكبيره فى الأحياء الشعبيه بتقدم شاى وقهوه وينسون وجنزبيل وقرفه وكازوزه وفى الصيف تقدم كمان جيلاتى . من ضمن الحاجات اللى بتتقدم فى القهاوى دى الشيشه اللى لها زباين مخصوصه . العاب التسليه فيها بتبقى الطاوله والدومينو وساعات الشطرنج . القهاوى الأفرنجى فيها كل الحاجات اللى قلناها دى، وفيه فى بعضها طرابيزات بلياردو.

كترة القهاوى فى مصر له عدة اسباب . من أهم الأسباب دى ان القهاوى كانت لغاية عهد قريب المكان الوحيد للتسليه وتمضية وقت الفراغ . ماكانش فيه ساحات شعبيه وكانت العضويه فى بعض النوادى مقصوره على الخواجات. وفيه سبب تانى ان القهاوى هى المكان الوحيد اللى بيتقابل فيه اولاد المهنه الواحده أو الناس اللى بينهم حاجه مشتركه . وعشان كدا تلاقى فيه لغاية دلوقت تخصصات فى القهاوى . دى مثلا قهوة المنجدين ودى قهوة الحلاقين ودى قهوة الكمساريه ودى قهوة أرباب المعاشات ودى قهوه الزمالكاويه ودى قهوة الاهليه . القهاوى دى كانت بتلعب دور النوادى فى

الوقت اللى كان المصريين محرومين فيه من عضويتها أو مايقدروش يدفعوا اشتراكاتها .

دلوقت الصوره اتغيرت الى حد كبير بعدما كترت الساحات الشعبيه فى المدن والأقاليم وبقى فيها العاب رياضيه ونشاط اجتماعى ووسائل تسليه وكترت النوادى الرياضيه والاجتماعيه اللى اجتذبت عدد كبير من العائلات والشبان والشابات .

وانت قاعد على قهوه يمر عليك البياعين اشكال وألوان ، بياعين اليانصيب والشماعات والشرابات وامواس الحلاقه والفاكهه وحاجات زى كدا . لو اشتريت حاجه منهم لازم تفاصل والا حتدفع تمن اكتر من اللازم .

المشروبات فى القهاوى أسعارها رخيصه وما تنساش تدفع بقشيش للجرسون . البقشيش بيبقى حوالى عشره فى الميه من تمن المشروبات .

ادوات التسليه : الطاوله وغيرها بتبقى مجانا في معظم القهاوى .

معظم القهاوى دى لغاية دلوقت أمكنه رجالى بس ، لسه ما اعترفتش باختلاط الجنسين .

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/iṛṛiyaaḍa/

"tamasiiħ inniil" hiyya ilʕibaaṛa illi lgaṛaayid ilʕaalamiyya btiwṣif biiha sabbaħiin wisabbaħaat maṣr lamma byištariku wiyfuuzu filmusabʔaat ilʕaalamiyya btaaʕit sibaaħit ilmasafaat iṭṭawiila fnapuli wifkanada wɣerha wlamma byuʕbuṛu lmanš .

ihtimaam maṣr biṛṛiyaaḍa ʔadiim . maṣr xadit lmidalyaat iddahabiyya fṛafʕ ilʔasqaal filʔolimpiyaad sanat alf wtusʕu miyya tamanya wʕišriin wifʔolimpiyaad sanat alf wtusʕu miyya sitta wtalatiin .

iṛṛiyaaḍa ššaʕbiyya lʔuula fmaṣr hiyya lkooṛa illi btitliʕib biṭṭaṛiiʔa lʔingiliziyya . muʕẓam ilmaṣriyyiin ɣawyiin ilkooṛa . wimatšaat ilkooṛa bititzaaʕ firradyu wittilivizyoon wibyitfaṛṛag ʕaleeha lkubaaṛ wiṣṣuɣayyaṛiin riggaala wsittaat wixṣuuṣan matšaat iddawri wilkaas been innawaadi illi filqaahiṛa willi filʔaqaliim .

ittaʕaṣṣub lilʔandiya iṛṛiyadiyya qawi giddan fimaṣr .

SPORTS

"Nile crocodiles" is the expression which world newspapers use to describe the Egyptian swimmers [men and women] who participate in and win the international competitions in long distance swimming in Naples and Canada and other places, and who swim the English Channel.

Egypt's interest in sports is an old one. Egypt won the Gold Medal in weight lifting in the 1928 and 1936 Olympics.

The most popular sport in Egypt is football [corresponds to American soccer] which is played in the British way. Most Egyptians are football fans. Football matches are broadcast on radio and television and are watched by old and young, men and women, and especially the regular and championship [cup] matches between the clubs in Cairo and in the provinces.

Support of the sports clubs in Egypt is very strong. Talk matš ilʔahli wizzamaalik biyibtidi lkalaam ʕaleeh ʔabl ma yiħṣal biʔasabiiʕ wilkalaam ʕala natigtu biyastamirr asabiiʕ baʕdaha .

ilmaṣriyyiin biyistaxdimu nafs ilkalimaat ilʔingiliiziyya lamma yitkallimu ʕan "ilfut bool" "wilbaskit bool" "wittinis" "wilvoli bool" "wilhoki" "wilping pong ."

ilʕbit ilbaskit min ilʔalʕaab illi liha musabʔaat fiddawri wilkaas , wifariiʔ maṣr iddawli filbaskit biyħaʔʔaʔ nataayig mušarrifa maʕa lfiraʔ ilʔagnabiyya .

ilmadaaris wilgamiʕaat fimaṣr fiiha firaʔ lilʔalʕaab iṛṛiyaḍiyya lli zakaṛnaaha wɣerha kamaan . winta filqaahiṛa ħatlaaʔi nnawaadi iṛṛiyaḍiyya kullaha bitšaggaʕ ilʔalʕaab di , wiza kunt ɣaawi lliʕba bizzaat tiʔdaṛ tištirik finaadi min innawaadi wtilʕabha .

about the match between __El-Ahli__ and __El-Zamalik__ [clubs] begins weeks before it takes place, and talk about the results lasts for weeks after [the match].

Egyptians use the [same] English words when they talk about football, basketball, tennis, volleyball, hockey and ping pong.

Basketball is one of the games which has regular and championship competitions. The Egyptian international basketball team achieves respectable results [scores] against foreign teams.

Schools and universities in Egypt have teams for the sports we have mentioned as well as others. When you are in Cairo you will find that all the sports clubs encourage these sports and if you like to play [participate in] one of them, you can join one of the clubs and play.

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الرياضه

SPORTS

" تماسيح النيل " هى العباره اللى الجرائد العالميه بتوصف بيها سباحين وسباحات مصر لما بيشتركوا ويفوزوا فى المسابقات العالميه بتاعت سباحة المسافات الطويله فى نابولى وفى كندا وغيرها ولما بيعبروا المانش.

اهتمام مصر بالرياضه قديم . مصر خدت الميداليات الدهبيه فى رفع الأثقال فى اولمبياد سنة الف وتسع ميه تمنيه وعشرين وفى اولمبياد سنة الف وتسع ميه سته وتلاتين .

الرياضه الشعبيه الأولى فى مصر هى الكوره اللى بتتلعب بالطريقه الأنجليزيه . معظم المصريين غاويين الكوره . وماتشات الكوره بتتذاع فى الراديو والتلفزيون وبيتفرج عليها الكبار والصغيرين رجاله وستات وخصوصا ماتشات الدورى والكاس بين النوادى اللى فى القاهره واللى فى الاقاليم .

التعصب للأنديه الرياضيه قوى جدا فى مصر . ماتش الأهلى والزمالك بيبتدى الكلام عليه قبل مايحصل بأسابيع والكلام على نتيجته بيستمر اسابيع بعدها .

المصريين بيستخدموا نفس الكلمات الأنجليزيه لما بيتكلموا عن " الفوت بول " " والباسكت بول " " والتنس " " والفولى بول " " والهوكى " " والبنج بنج " .

لعبة الباسكت من الالعاب اللى لها مسابقات فى الدورى والكاس ،

وفريق مصر الدولى فى الباسكت بيحقق نتائج مشرفه مع الفرق الاجنبيه .

المدارس والجامعات فى مصر فيها فرق للالعاب الرياضيه اللى ذكرناها وغيرها كمان . وانت فى القاهره حتلاقى النوادى الرياضيه كلها بتشجع الالعاب دى ، واذا كنت غاوى لعبه بالذات تقدر تشترك فى نادى من النوادى وتلعبها .

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/lamaħaat min ittariix/

"maşr umm iddunya ." di ʕbaaṛa tismaʕha ktiir min innaas fimaşr lamma ykuun ilħadiis biyduuṛ ʕan ilħaḍaaṛa l?insaniyya , wbitbayyin inn ilmaşriyyiin faxuriin bibaladhum wiʕarfiin inn ħaḍaarit ilʕaalam bada?it fimaşr .

ilwaaħid lamma byitkallim ʕan maşr , biyitkallim ʕan dawla liha tariix mitsaggil min xamas talaaf sana - yaʕni dawla bada?it fiiha ħaḍaaṛa wmadaniyya fi fagr ittaṛiix .

ħaḍaarit maşr aşiila wimustamirra wimuħtafiẓa biţabiʕha , wi ʕumṛaha ma t?assaṛit tamaaman bilɣuzaah illi ħakamuuha : ilyunaniyyiin , wirṛumaan , wil?atṛaak , wilfaṛansawiyyiin , wilingiliiz . ta?aliid ilmaşriyyiin wiʕadathum hiyya hiyya , biyirgaʕ ʕumṛaha lil?alaaf issiniin . il?iħtifaal bizikra l?arbiʕiin liwafaat ilmayyit masalan , illi ma zaal maʕmuul biih liɣaayit innihaṛda

GLIMPSES OF HISTORY

"Egypt is the mother of the world." This is a phrase which you hear often from people in Egypt when the conversation is about human civilization, and it shows that the Egyptians are proud of their country and aware that the world's civilization started in Egypt.

When one speaks about Egypt he speaks of a country which has had a recorded history for five thousand years. That is, a country where a civilization began at the dawn of history.

The civilization of Egypt is original, continuous and has preserved its character; it has never been totally influenced by the conquerors who have ruled it: the Greeks, Romans, Turks, French and the English. The traditions and customs of the Egyptians have remained the same. And they date back thousands of years. For example, the Fortieth Day commemoration of a death which is still prac-

fmaṣr ʕand ilmuslimiin wilʔaʔbaaṭ . da taqliid yirgaʕ liʔayyaam ilfaṛaʕna , wmitsaggil filʔasaaṛ bitaʕithum .

maṣr inḍaṛṛit min ḥukm ilɣuzaah . kifaaya inn qudamaaʔ ilmaṣriyyiin humma illi xtaṛaʕu lwaraʔ wilḥibr illi hiyya ʕimaad ilmaʕrifa , wimaʕa zaalik innihaṛda maṣr fiiha nisbit ummiyya murtafiʕa .

maṣr dilwaʔt mustaqilla wibitḥaawil innaha tʕawwaḍ illi faat fikaafit ilmayadiin ʕašaan tiʔuum bidooṛ ḥaḍaari gadiir bimaḍiiha lmagiid .

ticed today among the Muslims and Copts in Egypt, is a tradition which dates back to the days of the Pharaohs and is recorded in their monuments.

Egypt was harmed by the rule of the conquerers. It is enough [to say] that it was the ancient Egyptians who invented paper [papyrus] and ink which are the foundation of knowledge, and in spite of this Egypt today has a high percentage of illiteracy.

Egypt is now independent and is trying to compensate for its past in all fields in order to assume a role in [the development of] civilization worthy of her glorious past.

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لمحات من التاريخ

GLIMPSES OF HISTORY

"مصر ام الدنيا" . دى عباره تسمعها كتير من الناس فى مصر لما يكون الحديث بيدور عن الحضاره الانسانيه ، وبيتبيّن ان المصريين فخورين ببلادهم وعارفين ان حضارة العالم بدأت فى مصر .

الواحد لما بيتكلم عن مصر ، بيتكلّم عن دوله لها تاريخ متسجّل من خمس آلاف سنه ـ يعنى دوله بدأت فيها حضاره ومدنيه فى فجر التاريخ .

حضارة مصر أصيله ومستمره ومحتفظه بطابعها . وعمرها ماتأثرت تماما بالغزاه اللى حكموها : اليونانيين ، والرومان ، والاتراك ، والفرنساويين، والانجليز . تقاليد المصريين وعاداتهم هىّ هىّ ، بيرجع عمرها لآلاف السنين . الاحتفال بذكرى الاربعين لوفاة الميت مثلا ، اللى مازال معمول به لغاية النهارده فى مصر عند المسلمين والأقباط ، دا تقليد يرجع لأيام الفراعنه ، ومتسجل فى الآثار بتاعتهم .

مصر اتحرّت من حكم الغزاه . كفايه ان قدماء المصريين هم اللى اخترعوا الورق والحبر اللى هى عماد المعرفه ، ومع ذلك النهارده مصر فيها نسبة اميه مرتفعه .

مصر دلوقت مستقله وبتحاول انها تعوض اللى فات فى كافة الميادين عشان تقوم بدور حضارى جدير بماضيها المجيد .

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/ilmatħaf ilmaṣri/

ziyaaṛit ilmatħaf ilmaṣri btibʔa filyaalib awwil ħaaga fbirnaamig issaayiħ fimaṣr . ilmathaf luh ħikaaya bitwaḍḍaħ izzaay maṣr badaʔit tihtamm biħmaayit ilʔasaaṛ ilʔadiima wizzaay asaaṛ kitiira thaṛṛabit min maṣr .

miħammad ʕali illi ħakam maṣr min sanat alf wtumnu miyya wxamsa ilyaayit sanat alf wtumnu miyya tamanya warbiʕiin kaan awwil waaħid ʕamal matħaf wiʔanšaʔ idaaṛa lilʔasaaṛ ilmaṣriyya sanat alf wtumnu miyya xamsa wtalatiin . ilmatħaf waʔtaha kaan fimabna mulħaʔ bimadrasa gamb gneenit ilʔazbakiyya laakin tuħaf kitiira kaanit bitixtifi ya imma whiyya fṭariʔha lilmatħaf ya imma baʕd ma tiwṣal . baʕd kida lmatħaf itnaʔal lilʔalʕa . laakin baṛḍu makanš fiih ħiṛaasa kafya ʕala lʔasaaṛ illi fiih .

ilfikra min ʕamal ilmatħaf kaanit innu yibʔa maxzan lilhadaaya illi kaan biyʔaddimha lħaakim lizzuwwaaṛ ilkubaaṛ . saʕiid baaša illi kaan biyuħkum maṣr sanat alf wtumnu miyya xamsa

THE EGYPTIAN MUSEUM

Visiting the Egyptian Museum is usually the first thing on the program of the tourist in Egypt. The museum's story explains how Egypt began to be concerned with the protection of antiquities and how many antiquities were smuggled out of Egypt.

__Mohammad Ali__, who ruled Egypt from 1805 until 1848, was the first to found a museum and he established an administration for the Egyptian antiquities in 1835. The museum at that time was in a building attached to a school next to the Azbakiyya Gardens, but many artifacts were disappearing either on their way to the museum or after they arrived. After that the museum was moved to the Citadel, but still there was not sufficient guarding of the antiquities it contained.

The idea behind establishing a museum was that it be a store house for the gifts which the ruler presented to important visitors. Said Pasha, who was the ruler of Egypt in 1855 wxamsiin ʕaraḍ ʕala maksmiliyan , ħaakim innimsa lamma zaaṛ maṣr , innu yaaxud illi yiʕgibu min ittuħaf illi mawguuda filmatħaf .

ilfaḍl fħifẓ ilʔasaaṛ wiħmayitha min issirʔa wittahriib yirgaʕ lilʕaalim ilfaṛansaawi ogist maryot illi tʕayyin mudiir lilʔasaaṛ sanat alf wtumnu miyya tamanya wxamsiin . maryot kaan ʔabl kida byištaɣal filqism ilmaṣri fimatħaf illuvr . wigah maṣr wʕamal fiiha iktišafaat kitiira lilʔasaaṛ .

maryot ħafaẓ ilʔasaaṛ illi lʔiiha fmaxzan fibulaaʔ taħt ħṛaasa qawiyya . ilmatħaf itnaʔal lilmabna lħaali illi fmidaan ittaħriir sanat alf wtusʕu miyya witneen .

ilbaħs ʕan ilʔasaaṛ fimaṣr mustamirr . wikull sana bituktašaf ħagaat gidiida . wilkunuuz illi mawguuda filmatħaf ilmaṣri malhaaš naẓiiṛ filʕaalam kullu . wʕašaan katritha , fiih tafkiir ħaaliyyan fiʔinšaaʔ mabna gdiid lilmatħaf .

offered [to let] Maximillian, the ruler of Austria, take what he wanted of the artifacts in the museum when he visited Egypt.

The credit for preserving the antiquities and protecting them from theft and smuggling is due to the French scholar Auguste Marriette, who was appointed Director of Antiquities in 1858. Prior to this, Marriette had worked in the Egyptian section of the Louvre. He came to Egypt and made many discoveries of antiquities.

Marriot kept the artifacts which he found in a store house in Bulaq under heavy guard. The museum was moved to the present building in Midan El-Tahrir [Liberation Square] in 1902.

The search for antiquities in Egypt is constant. Every year new things are discovered. The treasures in the Egyptian Museum are unequalled in the whole world. Because of their great number the establishment of a new building for the museum is now being considered.

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المتحف المصرى

THE EGYPTIAN MUSEUM

زيارة المتحف المصرى بتبقى فى الغالب أول حاجه فى برنامج السايح فى مصر . المتحف له حكايه بتوضح ازاى مصر بدأت تهتم بحماية الآثار القديمه وازاى آثار كتيره اتهرّبت من مصر .

محمد على اللى حكم مصر من سنة الف وتمن ميه وخمسه لغاية سنة الف وتمن ميه تمنيه واربعين كان اول واحد عمل متحف وانشأ اداره للاثار المصريه سنة الف وتمن ميه خمسه وتلاتين . المتحف وقتها كان فى مبنى ملحق بمدرسه جنب جنينة الأزبكيه ، لكن تحف كتيره كانت بتختفى يا اما وهى فى طريقها للمتحف يا اما بعدما توصل . بعد كدا المتحف اتنقل للقلعه . لكن برضه ماكانش فيه حراسه كافيه على الآثار اللى فيه .

الفكره من عمل المتحف كانت انه يبقى مخزن للهدايا اللى كان بيقدمها الحاكم للزوار الكبار . سعيد باشا اللى كان بيحكم مصر سنة الف وتمن ميه خمسه وخمسين عرض على ماكسيمليان ، حاكم النمسا لما زار مصر انه ياخد كل اللى يعجبه من التحف اللى الموجوده فى المتحف .

الفضل فى حفظ الآثار وحمايتها من السرقه والتهريب يرجع للعالم الفرنساوى اوجست ماريوت اللى اتعيّن مدير للآثار سنة الف وتمن ميه تمنيه وخمسين . ماريوت كان قبل كدا بيشتغل فى القسم المصرى فى متحف اللوفر . وجه مصر وعمل فيها اكتشافات كتيره للآثار .

ماريوت حفظ الآثار اللى لقيها فى مخزن بولاق تحت حراسه قويه .

المتحف اتنقل للمبنى الحالى اللى فى ميدان التحرير سنة الف وتسع ميه واتنين .

البحث عن الآثار فى مصر مستمر . وكل سنه بتْكتشف حاجات جديده .
والكنوز الموجوده فى المتحف المصرى مالهاش نظير فى العالم كله وعشان
كترتها فيه تفكير حاليا فى انشاء مبنى جديد للمتحف .

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/ħagaŗ ŗašiid/

ŗašiid balad şγayyaŗa ʕand maşabb innili filbaħŗ ilʔabyaḑ ilmutawaşşiţ liha ahammiyya taarixiyya liʔannaha kaanit masŗaħ lilʕamaliyyaat ħarbiyya ayyaam ilħamla ifaŗansiyya illi ʕamalha napolyoon bonapart ʕala maşr fiʔaaxir ilqaŗn ittamanţaašaŗ .

lamma kaanu lʕasaakir ilfaŗansawiyyiin fiŗašiid sanat alf wisubʕu miyya tisʕa wtisʕiin , ʕaskari minhum liʔi ħagaŗ min ilbaazalt manʔuuš ʕaleeh kitabaat ittaḑaħ innaha bitalat luγaat : ilhiroγlifiyya widdimoţiqiyya wilyunaniyya wʔinnaha manʔuuša sanat miyya sitta wtisʕiin ʔabl ilmilaad . ilħagaŗ da itbaʕat linapolyoon filqaahiŗa , wnapo:yoon amaŗ biʔinn innuʔuuš illi ʕala lħagaŗ yitŗimil minha şuwaŗ ʕašaan ilʕulamaaʔ illi kaan gayibhum maʕaah rilħamla yidrisuuha .

innuʔuuš illi ʕala ħagaŗ ŗašiid badaʔit tigzib ihtimaam ʕulamaaʔ kitiir liʔannaha zayy ma ʔulna maktuuba btalat luγaat :

THE ROSETTA STONE

__Rashid__ [Rosetta] is a small town [located] where the Nile flows into the Mediterranean. It has historical significance because it was a theater of military operations during the French campaign which Napoleon Bonaparte led against Egypt in the late eighteenth century.

When the French troops were in Rashid in 1799, one of the soldiers found a basalt stone on which was inscribed writing which proved to be in three languages: Hieroglyphics, Demotic and [Classical] Greek, and which was inscribed in the year 196 B.C. This stone was sent to Napoleon in Cairo who ordered the inscriptions on the stone to be copied so that the scholars whom he had brought with him on the campaign could study them.

The inscriptions on the Rosetta stone began to attract the interest of many scholars, because, as we waħda minhum qawaʕidha maʕṛuufa , whiyya lluγa lyunaniyya , wittanya : hiyya lluγa iddimoţiqiyya illi maʕṛuuf innaha maşdar illuγa lʔibţiyya . wittalta : ilhiroγlifiyya , widi qawaʕidha kaanit γeer maʕṛuufa bilmaṛṛa ṛaγm ilmuħawalaat ilkitiira illi ʕamalha lʕulamaaʔ iluṛoppiyyiin filwaʔt da .

wiʔahammiyyit ħagaṛ ṛašiid inn ittalat luγaat illi manʔuuša ʕaleeh bitʕabbaṛ ʕan ħaaga waħda illi hiyya taħiyya min ilkahana bituuʕ manf lilmalik bimunasbit ʕiid tatwiigu wbiyʕaddidu afḍaalu .

ahamm ilʕulamaaʔ illi darasu ħagaṛ ṛašiid ʕašaan yiħillu ṛumuuzu huwwa lʕaalim ilfaṛansaawi žan franswa šampolyoon [ilmawluud sanat alf wsubʕu miyya wtisʕiin , wimaat sanat alf wtumnu miyya waaħid witalatiin] . willi saʕdu fidṛastu linniʔuuš itqaanu ilkaamil lilluγa lʔibţiyya wiqtinaaʕu biʔinnaha mutaţawwiṛa min illuγa lhiroγlifiyya .

šampolyoon ʕamal diṛaasa muqaṛna lilkalimaat ilmanʔuuša

said, they were written in three languages. The grammar of one of them, [Classical] Greek, was known. The second was Demotic, which is known to be the source of the Coptic language. The third was Hieroglyphics whose grammar was completely unknown despite the many attempts which European scholars had made up to that time.

The importance of the Rosetta Stone was that the three languages which were inscribed on it expressed one meaning: the greetings of the priests of Memphis to the King on the occasion of his coronation, mentioning his great deeds.

The most important of the scholars who studied the Rosetta Stone in order to decipher its characters was the French scholar *Jean François Champollion* *[1790-1831]. What helped in his study of the inscriptions was his complete mastery of the Coptic language and his certainty that it had developed from the Hieroglyphic language.*

Champollion did a comparative study of the words in-

ʕala ħagaṛ ṛašiid billuɣateen ilyunaniyya widdimoṭiqiyya , wibeen innuʔuuš ilhiṛoɣlifiyya , wiʔidir yiħill illuɣz wiyiʕṛaf asṛaaṛ qawaaʕid illuɣa ilhiroɣlifiyya .

ħagaṛ ṛašiid ilʔaṣli istawla ʕaleeh ilʔingiliiz sanat alf wtumnu miyya wwaaħid , wifiḍil min waʔtaha mawguud filmatħaf ilbṛiṭaani , wikull iddiṛasaat illi ʕamalha šampolyoon wiɣeeru kaanit ʕala ṣuwaṛ innuʔuuš illi ʕala lħagaṛ .

iktišaaf šampolyoon kaan iktišaaf tariixi liʔannu miš bass iktašaf qawaaʕid luɣa ʔadiima , da kašaf ʕan asṛaaṛ talat talaaf sana min ilħaḍaaṛa lʔinsaniyya mitsaggila ʕala lʔasaaṛ , wifiḍilt maghuula liɣaayit šampolyoon ma ħall ṛmuzha . ʕašaan kida šampolyoon biyuʕtabaṛ abu ʕilm ilmaṣriyyaat illi huwwa ʕilm diṛaasit ilʔasaaṛ wilħaḍaaṛa lmaṣriyya lʔadiima .

scribed on the Rosetta Stone in the [Classical] Greek and Demotic languages, with the Hieroglyphic inscriptions, and he was able to solve the mystery and know the secrets of the grammar of the Hieroglyphic language.

The original Rosetta Stone was seized by the British in 1801 and has remained since that time in the British Museum, and all the studies which Champollion and others made were on the copies of the inscriptions on the stone.

Champollion's discovery was an historic one because he not only discovered the grammar of an ancient language, but this revealed the secrets of 3000 years of human civilization which were recorded on the monuments and had remained unknown until Champollion deciphered the characters. For this reason, Champollion is considered the father of Egyptology which is the study of the ancient Egyptian monuments and civilization.

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حجر رشيد

THE ROSETTA STONE

رشيد بلد صغيّره عند مصب النيل فى البحر الأبيض المتوسط ، لها اهميه تاريخيه لانها كانت مسرح لعمليات حربيه أيام الحمله الفرنسيه اللى عملها نابليون بونابرت على مصر فى آخر القرن التمنتاشر .

لما كانوا العساكر الفرنساويين فى رشيد سنة الف وسبعميه تسعه وتسعين ، عسكرى منهم لقى حجر من البازلت منقوش عليه كتابات اتضح انها بتلات لغات : الهيروغليفيّه ، والديموطيقيه واليونانيه وانها منقوشه سنة ميه سته وتسعين قبل الميلاد . الحجر دا اتبعت لنابليون فى القاهره ، ونابليون أمر بأن النقوش اللى على الحجر يتعمل منها صور عشان العلماء اللى كان جايبهم معاه فى الحمله يدرسوها .

النقوش اللى على حجر رشيد بدأت تجذب اهتمام علماء كتير لانها زى ما قلنا مكتوبه بتلات لغات : واحده منهم قواعدها معروفه وهى اللغه اليونانيه والتانيه : هى اللغه الديموطيقيه اللى معروف انها مصدر اللغه القبطيه والتالته : الهيروغليفيّه ودى قواعدها كانت غير معروفه بالمره رغم المحاولات الكتيره اللى عملها العلماء الأوربيين فى الوقت دا .

واهمية حجر رشيد ان التلات لغات اللى منقوشه عليه بتعبّر عن حاجه واحده اللى هى تحيه من الكهنه بتوع منف للملك بمناسبة عيد تتويجه وبيعددوا أفضاله .

أهم العلماء اللى درسوا حجر رشيد عشان يحلوا رموزه هو العالم الفرنساوى جان فرانسوا شامبليون (١٧٩٠ ـ ١٨٣١) . واللى ساعده فى دراسته

للنقوش اتقانه الكامل للغه القبطيه واقتناعه بانها متطوره من اللغه الهيروغليفيه .

شامبليون عمل دراسه مقارنه للكلمات المنقوشه على حجر رشيد باللغتين اليونانيه والديموطيقيه ، وبين النقوش الهيروغليفيّه ، وقدر يحل اللغز ويعرف اسرار قواعد اللغه الهيروغليفيّه .

حجر رشيد الأصلى استولى عليه الأنجليز سنة ١٨٠١ ، وفضل من وقتها موجود فى المتحف البريطانى وكل الدراسات اللى عملها شامبليون وغيره كانت على صور النقوش اللى على الحجر .

اكتشاف شامبليون كان اكتشاف تاريخى لانه مش بس اكتشف قواعد لغه قديمه ، دا كشف عن اسرار تلات آلاف سنه من الحضاره الأنسانيه متسجله على الآثار وفضلت مجهوله لغاية شامبليون ما حلّ رموزها . عشان كدا شامبليون بيعتبر أبو علم المصريات اللى هو علم دراسة الآثار والحضاره المصريه القديمه .

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/nahṛ inniil/

maṣr zayy ma ?aal hirodoot "hibat inniil ." lawla nniil makanš yib?a fmaṣr zṛaaʕa wħaḍaaṛa . wiʕašaan kida ħanitkallim ʕannu bšee? min ittafṣiil ilbasiiṭ .

maṣdar mayyit nahṛ inniil biyiigi min manṭi?it ilbuħayṛaat il?istiwa?iyya illi btiṣ?aṭ ʕaleeha l?amṭaaṛ ṭuul issana, wkamaan min manṭi?it haḍabit ilħabaša illi btiṣ?aṭ ʕaleeha l?amṭaar limuddit talat šuhuuṛ .

ṭuul nahṛ inniil sitt alaaf wixumsu miit kiilu mitr wibyuʕtabaṛ taani anhaaṛ ilʕaalam fiṭṭuul , wibiymuṛṛ fsitt duwal ifriqiyya ?abl ma yiwṣal maṣr wiyṣubb filbaħṛ il?abyaḍ ilmutawaṣṣiṭ .

nahṛ inniil biyitfaṛṛaʕ šamaal ilqaahiṛa lifaṛʕeen : faṛʕ ṛašiid wifaṛʕ dimyaaṭ wibenhum musallas min axṣab il?aṛaaḍi zziṛaʕiyya filʕaalam wilmanṭi?a di gawwaha ħaṛṛ wgaaf fiṣṣeef wimuʕtadil wimumṭir fiššita w?ismaha ddilta aw wagh baħri . wagh ?ibli aw iṣṣiʕiid huwwa

THE RIVER NILE

Egypt, as Herodotus said, is "the gift of the Nile." Were it not for the Nile there would be no agriculture or civilization in Egypt. For this reason we will talk about it in some detail.

The source of the River Nile's waters is in the area of tropical lakes where rain falls all the year round and also in the area of the Ethiopian plateau where rain falls for three months [of the year] .

The length of the Nile is 6500 kilometers, and it is [considered] the second longest river in the world. It passes through six African countries before it reaches Egypt and empties into the Mediterranean.

The Nile splits into two branches north of Cairo, the Rashid [Rosetta] branch and the Dimyat [Damietta] branch. Between these branches there is a triangle of the most fertile agricultural land in the world. The weather in this area is hot and dry in the summer, and mild lmanṭiʔa lli been iššallaal wilqaahiṛa.

nahṛ innill biyigri min šimaal aṣwaan liɣaayit ilqaahiṛa fwaadi dayyaʔ, biyitfaawit ʕaṛdu min itneen killu mitr liʕašṛa killu mitr, wʔaqṣa ʕaṛḍ linnill xamasṭaašaṛ killu mitr ʕand koom ombu. wʕala ṭuul ilwaadi min aṣwaan lilqaahiṛa fiih silsila min ittilaal ʕala lganbeen mutawaṣṣiṭ irtifaʕha tultu miit mitr.

and rainy in the winter. It's called the Delta or Lower Egypt [the north, or seaward face]. Upper Egypt, or the Siʕiid, is the region between the cataract and Cairo.

The Nile flows from north of Aswan to Cairo in a narrow valley, whose width varies from two to ten kilometers and the maximum width of the Nile is fifteen kilometers at Kom Ombo. Along the valley from Aswan to Cairo there is a chain of hills on both sides, whose average height is three hundred meters.

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نهر النيل

THE RIVER NILE

مصر زي ما قال هيرودت " هبة النيل " . لولا النيل ماكانش يبقى فى مصر زراعه وحضاره . وعشان كدا حنتكلم عنه بشىء من التفصيل البسيط.

مصدر مية نهر النيل بيجي من منطقة البحيرات الاستوائيه اللى بتسقط عليها الامطار طول السنه وكمان من منطقة هضبة الحبشه اللى بتسقط عليها الامطار لمدة تلات شهور .

طول نهر النيل ست آلاف وخمس مية كيلومتر وبيعتبر تانى انهار العالم فى الطول ، وبيمر فى ست دول أفريقيه قبل ما يوصل مصر ويصب فى البحر الأبيض المتوسط .

نهر النيل بيتفرع شمال القاهره لفرعين : فرع رشيد وفرع دمياط وبيضم مثلث من أخصب الاراضى الزراعيه فى العالم والمنطقه دى جوها حر وجاف فى الصيف ومعتدل وممطر فى الشتاء . واسمها الدلتا أو وجه بحرى . وجه قبلى أو الصعيد هو المنطقه اللى بين الشلال والقاهره .

نهر النيل بيجرى من شمال اسوان لغاية القاهره فى وادى ضيق ، بيتفاوت عرضه من اتنين كيلومتر لعشره كيلومتر ، وأقصى عرض للنيل خمستاشر كيلومتر عند كوم أمبو . وعلى طول الوادى من أسوان للقاهره فيه سلسله من التلال على الجنبين متوسط ارتفاعها تلت مية متر .

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/mayyit innill/

ilʔistifaada min mayyit innili kaanit min ahamm ilħagaat illi btišɣil ħukkaam maṣr ftarixha lʔadiim wilħadiis, lilʔann mayyit innili hiyya ʕmaad izziṛaaʕa wilħayyaah.

kimmiyyit mayyit inniil miš sabta, wida kaan biyʔassaṛ ʕala lmisaaħa ili btinziriʕ kull sana ya imma bizziyaada ya imma binnaʔṣ. wʕašan kida kaan šaʔʔ qanaah ilmayyit inniil biyuʕtabaṛ min ahamm ilʔaʕmaal illi kaan muluuk maṣr filʕaṣr ilʔadiim biysaggiluuha filʔasaaṛ.

fayaḍaan inniil kaan maṣdaṛ lilxeer liʔannu biyzawwid misaaħit ilʔaṛaaḍi lmazruuʕa wbiyxalli tturba xiṣba, wkaan ilʔiħtifaal bilfayaḍaan min ahamm ilʔiħtifalaat ilqawmiyya.

mayyit ilfayaḍaan kaan biyṛuuħ muʕẓamha filbaħṛ ilʔabyaḍ ilmutawaṣṣiṭ. wiʕašan kida itbanit suduud wixazzanaat

THE WATERS OF THE NILE

The exploitation of the Nile's water was one of the most important things which preoccupied the rulers of Egypt throughout its ancient and modern history, because the waters of the Nile are the foundation of agriculture and life.

The quantity of the Nile waters is not constant and this used to affect the area of cultivable land every year, either by increasing or decreasing it. For this reason, the digging of a canal for the water of the Nile was considered one of the most important works which the kings of ancient Egypt recorded in their monuments.

The flood of the Nile was a source of prosperity because it increased the cultivable land and fertilized the soil, and the celebration of the flood was one of the most important national celebrations.

Most of the flood waters used to go into the Mediterranean, and for this reason dams and barrages were built on the Nile ʕala nniil wifṛuuʕu . maṣr banit xazzaan aṣwaan ʕand iššallaal illi byiʕtiṛiḍ inniil ganuub aṣwaan wiʕallitu maṛṛiteen .

ilxazzanaat ilʔadiima kaan ilɣaṛaḍ minha taxziin guzʔ min ilmayya zzayda finhaayit ilfayaḍaan ʕašaan tustaxdam filʔawʔaat illi bitʔill fiiha mayyit inniil .

ilxazzanaat ilħadiisa dilwaʔt bitixzin ilmayya bṣifa dayma wʕašaan kida lamma ẓahaṛit ilħaaga itaʕliyit xazzaan aṣwaan lilmaṛṛa ttalta , našaʔit fikrit binaaʔ issadd ilʕaali littaħakkum fimayyit inniil witaxzinha bṣifa mustamirra wistixdamha lliziyaadit misaaħit ilʔaṛaaḍi ilmazṛuuʕa wʕašaan maṣr matifḍalš ʕayša taħt ṛaħmit ilfayaḍanaat illi sniin tibʔa waṭya aktaṛ min illaazim yiʔuum yiʔill ilmaħṣuul , wisniin tibʔa ʕalya aktaṛ min illaazim fatɣarraʔ ilʔaṛḍ .

and its branches. Egypt built the Aswan Dam at the cataract which obstructs the Nile south of Aswan, and made it twice as high.

The purpose of the old barrages was to store part of the surplus water at the end of the flood to be used during the time when the water of the Nile decreases.

The modern dams now store the water continuously and for this reason, when the need arose to make the Aswan Dam higher for the third time, the idea emerged of building the High Dam to control the water of the Nile and store it continuously and use it to increase the cultivable area so that Egypt no longer remain at the mercy of the floods which in some years are too low and result in decreased harvests, and some years too high, drowning the land.

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مية النيل

THE WATERS OF THE NILE

الأستفاده من مية النيل كانت من أهم الحاجات اللى بتشغل حكام مصر فى تاريخها القديم والحديث ، لأن مية النيل هى عماد الزراعه والحياه.

كمية ميّة النيل مش ثابته ، ودا كان بيأثر على المساحه اللى بتنزرع كل سنه يا اما بالزياده يا اما بالنقص . وعشان كدا كان شق قناه لمية النيل بيعتبر من أهم الأعمال اللى كان ملوك مصر فى العصر القديم بيسجلوها فى الآثار .

فيضان النيل كان مصدر للخير لانه بيزود مساحة الاراضى المزروعه وبيخلى التربه خصبه ، وكان الاحتفال بالفيضان من أهم الاحتفالات القوميه .

مية الفيضان كان بيروح معظمها فى البحر الابيض المتوسط . وعشان كدا اتبنت سدود وخزانات على النيل وفروعه . مصر بنت خزان اسوان عند الشلال اللى بيعترض النيل جنوب اسوان وعلّته مرتين .

الخزانات القديمه كان الغرض منها تخزين جزء من الميه الزايده فى نهاية الفيضان عشان تستخدم فى الاوقات اللى بتقل فيها مية النيل .

الخزانات الحديثه دلوقت بتخزّن الميه بصفه دايمه وعشان كدا لما ظهرت الحاجه لتعلية خزان أسوان للمره التالته ، نشأت فكرة بناء السد العالى للتحكم فى مية النيل وتخزينها بصفه مستمره واستخدامها لزيادة مساحة الاراضى المزروعه وعشان مصر ما تفضلش عايشه تحت رحمة الفياضانات اللى سنين تبقى واطيه اكتر من اللازم يقوم يقل المحصول ، وسنين تبقى عاليه اكتر من اللازم فتغرق الارض .

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/issadd ilʕaali/

binaaʔ issadd ilʕaali byuʕtabaṛ min aʕẓam ilʔaʕmaal ilhandasiyya lʕaalamiyya filqaṛn ilʕišriin . wissadd ilʕaali ʕbaaṛa ʕan sadd mabni min ilgraniit wirṛaml wiţţamy biyaʕtaṛiḍ magṛa nniil ʕala buʕd sabʕa killu mitr ganuub xazzaan aşwaan . wigism issadd biyamtadd lilqaaʕ işşaxṛi lnahṛ inniil masaafit miit mitr wʕašṛa .

ilɣaṛaḍ min issadd huwwa taħwiil mayyit inniil min magṛaaha ţţabiiʕi litakwiin xazzaan mayya kbiir aw buħayṛa şnaʕiyya . taħwiil ilmayya biytimm bwaşţit qanateen , waħda amamiyya wittanya xalfiyya muţţaşiliin bisitt anfaaq . madaaxil ilanfaaq fiiha bawwabaat littaħakkum filmayya . wiʕand nihaayit ilʔanfaaq fiih maħaţţa ltawliid ilkahṛaba .

xazzaan ilmayya lli tkawwin ʕibaaṛa ʕan buħayṛa şinaaʕiyya ḍaxma siʕatha miyya xamsa

THE HIGH DAM

The building of the High Dam is considered one of the greatest international engineering feats in the twentieth century. The High Dam is [a dam] built of granite, sand and mud which blocks the course of the Nile seven kilometers south of the [old] Aswan Dam. The body of the dam extends into the rock bed of the River Nile a distance of 110 meters.

The purpose of the dam is to divert the water of the Nile from its natural course to create a large reservoir or artificial lake. The diversion of the water is achieved by means of two canals, a front one and a rear one which are connected by six tunnels. The entrances of the tunnels have [are equipped with] gates to control the [flow of the] water. At the end of the tunnels there is a station for the generation of electricity.

The reservoir which was created is a kind of huge artificial lake whose volume is 175

wsabʕiin milyaar mitr mukaʕʕab wimumtadda daaxil ilʔaṛaaḍi ssudaniyya .

wiʕašaan issadd mafihuuš ahwisa lilmilaaħa tʕamal minaaʔ nahri ʔuddaam ilginaaħ iššarʔi ʕašaan yuṛbuṭ issudaan wilbuħayṛa maʕa baaʔi manaaṭiʔ maṣr .

binaaʔ issadd wilqanateen wimaħaṭṭit ilkahṛaba tkallif miteen warbiʕiin milyoon gineeh . ilʔaʕmaal ilmutarattiba ʕaleeh zayy ittawassuʕ izziṛaaʕi wiʔaʕmaal iṭṭuṛuʔ wissikka lħadiid wilʔiskaan itkallifit xumsu miit milyoon gineeh .

issadd ilʕaali luh mizaat mutawaqqaʕa ktiira , min ahammaha ziyaadit misaaħit ilʔaṛaadi lmazruuʕa wimuḍaʕfit intaag ilʔaṛḍ bsabab taħwilha min ṛayy ħyaaḍ liṛayy daaʔim . wilbuħeera ṣṣinaʕiyya zawwidit issaṛwa ssamakiyya . wimħaṭṭit ilkahṛaba bṭaʕt issadd ilʕaali wallidit ṭaaqa kahṛabaʔiyya kbiira bitustaxdam fittawassuʕ iṣṣinaaʕi . wissadd ilʕaali ħaywaffaṛ limaṣr lmayya llazma lliziṛaaʕit milyoon faddaan ṛuẓẓ littaṣdiir bilʔiḍaafa ila innu ħama maṣr min aḍṛaaṛ ilfayaḍanaat

billion cubic meters and which extends inside the Sudanese territory.

Because the dam has no locks for navigation, a river port was constructed in front of the eastern wing [of the dam] in order to connect the Sudan and the lake with the other Egyptian areas.

The building of the dam, the two canals and the power station cost 240 million [Egyptian] pounds. The works which resulted from it like the enlargement of the cultivable areas, the building of roads, the railroad and housing cost 500 million [Egyptian] pounds.

The High Dam has many expected advantages, one of the most important of them being the increase in the cultivable area and the doubling of the land's productivity because of its transfer from basin irrigation to annual [constant] irrigation. The artificial lake has increased the supply of fish. The High Dam's power station generates a great deal of electric power which is used in industrial expansion. The High Dam will provide Egypt with the water necessary to cultivate a mil-

ilwaṭya wilfayaḍanaat ilʕalya . dilwaʔt maṣr bititħakkim fimayyit innili zayy ma hi ʕayza .	*lion feddans of rice for exportation, in addition to the fact that it protects Egypt from the damages of low or high floods. Nowadays Egypt controls the waters of the Nile as it wishes.*

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السد العالى

THE HIGH DAM

بناء السد العالى بيعتبر من أعظم الأعمال الهندسيه العالميه فى القرن العشرين . والسد العالى عباره عن سد مبنى من الجرانيت والرمل والطمى بيعترض مجرى النيل على بعد سبعه كيلو متر جنوب خزان أسوان . وجسم السد بيمتد للقاع الصخرى لنهر النيل مسافة ميه متر وعشره .

الغرض من السد هو تحويل مية النيل من مجراها الطبيعى لتكوين خزان ميه كبير أو بحيره صناعيه . تحويل الميه بيتم بواسطة قناتين واحده أماميه والتانيه خلفيه متصلين بست أنفاق . مداخل الانفاق فيها بوابات للتحكم فى الميه . وعند نهاية الأنفاق فيه محطه لتوليد الكهرباء .

خزان الميه اللى اتكون عباره عن بحيره صناعيه ضخمه سعتها ميه خمسه وسبعين مليار متر مكعب وممتده داخل الاراضى السودانيه .

وعشان السد مافيهوش أهويه للملاحه اتعمل ميناء نهرى قدام الجناح الشرقى عشان يربط السودان والبحيره مع باقى مناطق مصر .

بناء السد والقناتين ومحطة الكهرباء اتكلف ميتين واربعين مليون جنيه . الأعمال المترتبه عليه زى التوسع الزراعى وأعمال الطرق والسكه الحديد والاسكان اتكلفت خمس مية مليون جنيه .

السد العالى له ميزات متوقعه كتيره ، من أهمها زيادة مساحة الأراضى المزروعه ومضاعفة انتاج الارض بسبب تحويلها من رى حياض الى

رى دائم • والبحيره الصناعيه زودت الثروه السمكيه • ومحطة الكهربا• بتاعت السد العالى ولدت طاقه كهربائيه كبيره بتستخدم فى التوسع الصناعي • والسد العالى حيوفر لمصر الميه اللازمه لزراعة مليون فدان رز للتصدير بالأضافه الى انه حمى مصر من أضرار الفيضانات الواطيه والفيضانات العاليه • دلوقت مصر بتتحكم فى مية النيل زى ماهى عايزه •

/inqaaz abu simbil/

maʕaabid abu simbil ʕibaaṛa ʕan maʕbadeen , waaɦid kibiir wiwaaɦid aṣɣaṛ mawguuda ʕala buʕd miteen witamaniin kiilu mitr ganuub aṣwaan . wilmaʕbadeen banaahum ṛamsiis ittaani illi kaan min aʕẓam ɦukkaam maṣr ilʔadiima . ṛamsiis ittaani bana lmaʕbad ilkibiir linafsu wilmaʕbad iṣṣuɣayyar limṛaatu nifirtaari wilmaʕbadeen yibʕidu ʕan baʕḍ tisʕiin mitr .

sanat alf wtusʕu miyya tisʕa wxamsiin maṣr waggihit nidaaʔ lilʕaalam liʔinqaaz maʕaabid abu simbil liʔannaha kaanit ɦatitʕaṛṛaḍ lilɣaraʔ natiigit ilfayaḍaan wirtifaaʕ ilmayya illi ɦatitkawwin waṛa ssadd ilʕaali . inqaaz abu simbil aṣbaɦ waʔtaha hadiis ilʕaalam wihtimaamu . idduwal mawiʔfitš sakta wʔaʕlanit istiʕdadha lilmuʕawna lfanniyya wilmaliyya litanfiiz mašṛuuʕ inqaaz ilmaʕaabid min ilɣaraʔ . ilmašṛuuʕ itʕamal taɦt riʕaayit ilyunesku , wtamanya warbiʕiin dawla sahmit fiih , wibadaʔ ittanfiiz .

THE RESCUE OF ABU SIMBEL

The temples of Abu Simbel consist of two temples, one large one and one smaller one, located at a distance of 280 kilometers south of Aswan. The two temples were built by Ramses II who was one of the greatest rulers of ancient Egypt. Ramses II built the large temple for himself and the small temple for his wife Nefertari. The two temples are 90 meters apart from each other.

In 1959 Egypt appealed to the world to rescue the temples of Abu Simbel because they were about to be flooded as a result of the high water which was to be created behind the High Dam. At that time, the rescue of Abu Simbel became the talk of the world and its concern. The nations did not remain silent and announced their willingness to assist technically and financially to carry out the project of rescuing the temples from flooding. The project was carried out under the sponsorship of UNESCO, and forty-eight na-

fikrit il?inqaaz illi tammit ilmuwaf?a ʕaleeha kaanit ʕibaaṛa ʕan na?l ilmaʕbadeen ħagaṛa ħagaṛa wi?iʕaadit tarkibha zayy ma kaanit ʕaleeh fnafs ilmakaan , bass ʕala haḍaba aʕla sittiin mitr min ilmakaan il?aṣli . ʕamaliyyit il?inqaaz di tammit , witʕamalit ħafla yoom itneen wiʕišriin sibtambir sanat alf wtusʕu-miyya tamanya wsittiin , wiħaḍaṛ ilħafla mandubiin min ilyunesku wimin ittamanya warbiʕiin dawla illi sahmit filmašṛuuʕ .

ʕašaan titṣawwaṛ ḍaxaamit ilmašṛuuʕ , ilwagha btaʕt ilmaʕbad ilkibiir liwaħdaha irtifaʕha talaata wtalatiin mitr wʕaṛḍaha tamanya wtalatiin mitr wimutaʕammiqa fiṣṣaxṛ ilmasaafit sittiin mitr wibiyħiiṭ bilwagha aṛbaʕ tamasiil ilṛamsiis ittaani , irtifaaʕ kull waaħid minha ʕišriin mitr . ilħagaṛ bitaaʕ ilmaʕbad ilkibiir waznu tultu miit alf ṭinn . ʕamaliyyit il?inqaaz itkallifit sitta wtalatiin milyoon dulaaṛ .

abu simbil dilwa?t min ilmaʕaalim ilmaṣriyya ttaarixiyya illi kisbit šuhṛa ʕaalamiyya ḍaxma wibtigzib ʕadad kibiir giddan min issuyyaaħ . wiʕašaan kida fiih

tions contributed, and the project started.

The idea [plan] of the rescue which was agreed upon was to transfer the two temples stone by stone and rebuild them as they were before in the same place but on a higher plateau sixty meters from the original place. The rescue operation was completed and a party was held on September 22, 1968, and representatives attended from UNESCO and the forty-eight nations which contributed to the project.

In order for you to visualize the immensity of the project, the façade of the large temple alone is 33 meters high and 38 meters wide and is sunk in the rock a distance of 60 meters, and the façade is surrounded by four statues of Ramses II, each of which is 20 meters high. The weight of the stone of the large temple is 300,000 tons. The rescue operation cost 36 million dollars.

Abu Simbel is now one of the historic Egyptian landmarks which has gained great international fame and it attracts a very large number of tourists.

riħlaat yawmiyya labu simbil biṭṭayyaaṛa min aṣwaan . wida ɣeer irriħla nniiliyya illi bittimm bilhaydrofiil wibti?ṭaʕ ilmasaafa min aswaan labu simbil fiħawaali aṛbaʕ saʕaat winuṣṣ .

inqaaz abu simbil akbaṛ daliil ʕala lmizaat illi bititħa??a? min taʕaawun duwal ilʕaalam fimašṛuʕaat saqafiyya , wdaliil kamaan ʕala inn li?aṣaaṛ ilmaṣriyya l?adiima guz? min itturaas ilħaḍaaṛi l?insaani kullu zayy ma hiyya guz? min tariix maṣr .

For this reason there are daily trips to Abu Simbel by plane from Aswan. This is in addition to the Nile trip which is made by hydrofoil and covers the distance from Aswan to Abu Simbel in about four and a half hours.

The rescue of Abu Simbel is the greatest testimony to the advantages which can be realized as a result of the cooperation of the nations of the world in cultural projects, and a testimony to the fact that the ancient Egyptian monuments are a part of the heritage of human civilization as a whole, as well as a part of the history of Egypt.

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انقاذ "أبو سمبل"

THE RESCUE OF ABU SIMBEL

معابد أبو سنبل عباره عن معبدين واحد كبير وواحد أصغر موجوده على بعد ميتين وتمانين كيلومتر جنوب أسوان. والمعبدين بناهم رمسيس التانى اللى كان من أعظم حكام مصر القديمه. رمسيس التانى بنى المعبد الكبير لنفسه والمعبد الصغير لمراته نفرتارى والمعبدين بيبعدوا عن بعض تسعين متر.

سنة الف وتسع ميه تسعه وخمسين مصر وجهت نداء للعالم لانقاذ معابد أبو سنبل لانها كانت حتتعرض للغرق نتيجة الفيضانات وارتفاع الميه اللى حتتكون وراء السد العالى. انقاذ أبو سنبل أصبح وقتها حديث العالم واهتمامه. الدول ما وقفتش ساكته واعلنت استعدادها للمعاونه الفنيه والماليه لتنفيذ مشروع انقاذ المعابد من الغرق. المشروع اتعمل تحت رعاية اليونسكو ، وتمنيه وأربعين دوله ساهمت فيه ، وبدأ التنفيذ.

فكرة الانقاذ اللى تمت الموافقه عليها كانت عباره عن نقل المعبدين حجره حجره واعادة تركيبها زي ما كانت عليه فى نفس المكان بس على هضبه أعلى ستين متر من المكان الأصلى. عملية الانقاذ دى تمت ، واتعملت حفله يوم اتنين وعشرين سبتمبر سنة الف وتسع ميه تمنيه وستين ، وحضر الحفله مندوبين من اليونسكو ومن التمانيه واربعين دوله اللى ساهمت فى المشروع.

عشان تتصور ضخامة المشروع ، الواجهه بتاعت المعبد الكبير لوحدها

ارتفاعها تلاته وتلاتين متر وعرضها تمانيه وتلاتين متر ومتعمقه فى الصخر لمسافة ستين متر وبيحيط بالواجهه أربع تماثيل لرمسيس التانى ؛ ارتفاع كل واحد منها عشرين متر . الحجر بتاع المعبد الكبير وزنه تلت مية الف طن . عملية الأنقاذ اتكلفت سته وتلاتين مليون دولار .

أبو سمبل دلوقت من المعالم المصريه التاريخيه اللى كسبت شهره عالميه ضخمه وبتجذب عدد كبير جدا من السياح . وعشان كدا فيه رحلات يوميه لأبو سمبل بالطياره من أسوان . ودا غير الرحله النيليه اللى بتتم بالهيدروفيل وبتقطع المسافه من أسوان لأبو سمبل فى حوالى أربع ساعات ونص .

انقاذ أبو سمبل أكبر دليل على المميزات اللى بتتحقق من تعاون دول العالم فى مشروعات ثقافيه ، ودليل كمان على أن الآثار المصريه القديمه جزء من التراث الحضارى الأنسانى كله زى ماهى جزء من تاريخ مصر .

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/iskindiriyya/

ilmaṣriyyiin biysammu skindiriyya ʕaṛuus ilbaɦṛ lʔabyaḍ ilmutawaṣṣiṭ liʔannaha min agmal mawaani lbaɦṛ ilʔabyaḍ ilʔiskandaṛ ilʔakbaṛ ilmaqduuni huwwa illi bana skindiriyya ʔabl milaad ilmasiiɦ biɦawaali talat quṛuun . banaaha kamarkaz lissaqaafa lyunaniyya , wikaqaʕda ʕaskariyya yisayṭaṛ minha ʕala šarʔ ilbaɦṛ ilʔabyaḍ , wikamaan kamarkaz tugaari .

iskindiriyya fiḍlit ʕaaṣimit maṣr ʕiddit quṛuun wištahaṛit biʔaɦdasha ttarixiyya , wibgamʕitha lʔadiima , wimaktabitha , wilfanaar illi byuʕtabaṛ min ʕagaayib iddunya ssabʕa , wibqiṣṣit ɣaṛaam anṭonyu wkilyopaṭra .

iskindiriyya dilwaʔt madiina ɦadiisa , liha ṭaabiʕ ɣaṛbi ɦadiis fiima ʕada ʔaɦyaʔha lʔadiima zayy karmuuz wilʔabbaari wkoom iššuʔaafa . wiskindiriyya btuʕtabaṛ taani madiina fmaṣr binnisba lʕadad issukkaan .

ALEXANDRIA

The Egyptians call Alexandria the Bride of the Mediterranean because it is one of the most beautiful ports of the Mediterranean. Alexander the Great, the Macedonian [is the one who] built Alexandria about three centuries before the birth of Christ. He built it as a center of Greek culture and as a military base from which to dominate the Eastern Mediterranean, and also as a commercial center.

Alexandria remained the capital of Egypt for several centuries and became famous for its historic events, its ancient university, its library, and its lighthouse, which is considered one of the seven wonders of the world, and for the love story of Anthony and Cleopatra.

Alexandria is now a modern city, with a modern western character except for its old quarters like Karmuz, El-Qabbari, and Kom El-Shuqafa. Alexandria is considered Egypt's second city with respect to its popuwilpilaaž bitaʕha min agmal wiʔaṭwal pilažaat ilʕaalam . wifiiha matħaf lilʔasaaṛ ilyunaniyya ṛṛumaniyya biyigtizib ʕadad kibiir min issuyyaaħ ilʔagaanib wilʕaṛab illi biyħibbu yzuuṛu skindiriyya wiyitmattaʕu bgamalha wgawwaha ṛṛaaʔiʕ fiṣṣeef wifiššita . wifmuusim iṣṣeef fiskindiriyya btibʔa lmadiina zaħma giddan bisabab ilʔaʕdaad iḍḍaxma min ilmuṣayyifiin illi biygulha min kull makaan .

iskindiriyya liha ṭaabiʕ muxtalif ʕan baaʔi lmawaani wilmudun ilmaṣriyya illi ʕala lbaħṛ ilʔabyaḍ willi ʕala lbaħṛ ilʔaħmaṛ miš liʔannaha akbaṛ ilmawaani gamiiʕan , innama liʔannaha kamadiina bitigmaʕ ma been ilħaḍaaṛa lmaṣriyya lʔadiima wilmadaniyya lɣaṛbiyya lħadiisa .

lation. Its beach is one of the most beautiful and longest [beaches] in the world. It [Alexandria] has a museum of Greco-Roman monuments [artifacts] which attract a great number of foreign and Arab tourists who like to visit Alexandria and enjoy its beauty and fantastic weather, both in the summer and winter. During the summer in Alexandria the city becomes very crowded because of the huge numbers of vacationers who come from everywhere.

Alexandria has a character different from [that of] the other Egyptian ports and cities which are on the Mediterranean and the Red Sea, not because it is the largest port of all, but because as a city, it combines the ancient Egyptian civilization and the modern Western culture.

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اسكندريه

ALEXANDRIA

المصريين بيسموا اسكندريه عروس البحر الأبيض المتوسط لانها من اجمل موانى البحر الأبيض . الأسكندر الأكبر المقدونى هو اللى بنى اسكندريه قبل ميلاد المسيح بحوالى تلات قرون . بناها كمركز للثقافه اليونانيه ، وكقاعده عسكريه يسيطر منها على شرق البحر الابيض ، وكمان كمركز تجارى .

اسكندريه فضلت عاصمة مصر عدة قرون واشتهرت بأحداثها التاريخيه وبجامعتها القديمه ، ومكتبتها ، والفنار اللى بيعتبر من عجايب الدنيا السبعه ، وقصة غرام انطونيو وكليوباتره .

اسكندريه دلوقت مدينه حديثه ، لها طابع غربى حديث فيما عدا احياءها القديمه زى كرموز والقبارى وكوم الشقافه . واسكندريه بتعتبر تانى مدينه فى مصر بالنسبه لعدد السكان . والبلاج بتاعها من أجمل وأطول بلاجات العالم . وفيها متحف للآثار اليونانيه الرومانيه بيجتذب عدد كبير من السياح الاجانب والعرب اللى بيجوا يزوروا اسكندريه ويتمتعوا بجمالها وجوها الرائع فى الصيف وفى الشتاء . وفى موسم الصيف فى اسكندريه بتبقى المدينه زحمه جدا بسبب الاعداد الضخمه من المصيفين اللى بيجوا لها من كل مكان .

اسكندريه لها طابع مختلف عن باقى الموانى والمدن المصريه اللى على البحر الأبيض واللى على البحر الأحمر مش لانها أكبر الموانى جميعا انما لانها كمدينه بتجمع ما بين الحضاره المصريه القديمه والمدنيه الغربيه الحديثه .

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/izziṛaaʕa/	AGRICULTURE
maṣr muhtamma bʔinnaha tzawwid ṣadiṛatha min ilʔintaag izziṛaaʕi . wiʕašaan kida bitiʕmil ħagteen : awwil ħaaga inn yibʔa fiih tawassuʕ filmisaaħa lmazruuʕa , witaani ħaaga innaha tzawwid intaag ilfaddaan .	Egypt is concerned with increasing its exportation of agricultural products. For this reason she is working on two things: first, increasing the area of cultivable land, and the second is increasing the production per feddan [acre].
binnisba lizyaadit ilmisaaħa lmazruuʕa , ssiyaasa lmaʕmuul biiha dilwaʔt bitixdim ɣaṛaḍeen . awwalan : innaha bitšaɣɣal ilmutaʕaṭṭiliin filʔaryaaf fistiṣlaaħ ilʔaṛaaḍi lbuuṛ . wisaniyan : innaha bitzawwid ilʔintaag izziṛaaʕi , wida bḍooṛu biyzawwid iddaxl ilqawmi .	With respect to the increasing of the cultivable land, the policy now followed serves two purposes. The first is to put the unemployed [people] to work in the countryside to reclaim uncultivable land. Second, to increase agricultural productivity and this in turn increases the national income.
binnisba lliziyaadit intaag ilfaddaan , fasyaasit maṣr innaha bitɣayyaṛ ṭuṛuʔ iṛṛayy wiṣṣaṛf , wibitħawwil ṛayy lħiyaaḍ liṛayy mustamirr . wibtistaxdim kamaan alaat ħadiisa fiṛṛayy wizziṛaaʕa badal issaʔya wiššaduuf illi byustaxdamu min ayyaam ilfaṛaʕna . wikamaan fiih tawassuʕ filʕamaliyyaat bitaaʕit muqawmit iddidaan wilħašaṛaat zayy	With respect to the increasing of production per feddan, Egypt's policy is to change the method of irrigation and drainage, and it is converting basin irrigation to the annual irrigation [system]. Egypt also uses modern machinery in irrigation and agriculture instead of the water wheel and the shadoof ['counterpoised sweep for rais-

duudit il?uṭn illi btaakul guz? kbiir min ilmaɦṣuul wibitsabbib xasaayir lilfallaaɦ willibalad .	*ing irrigation water'] which have been used since Pharaonic times. There is also the expansion of the operation to control worms and insects, such as the cotton worm which eats a large part of the crop and causes losses to the peasant and the nation.*
dilwa?t msaaɦit il?aṛḍ ilmazruuʕa ?aṣab sukkaṛ wikittaan wiṛuẓẓ wḍuṛa zaadit wizaad maʕaaha mutawaṣṣiṭ maɦṣuul lifaddaan .	*Presently the area of land planted with sugar cane, flax, rice and maize has increased and along with it the average yield per* *feddan**.*
maṣr bitihtamm kamaan bi?innaha tzawwid issaṛwa lɦayawaniyya , wibitšaggaʕ ilgamʕiyyaat ittaʕawuniyya lmutaxaṣṣiṣa ftarbiyit ilʕuguul wibtiddiiha lʕanaat .	*Egypt is also concerned with increasing its animal resources, and it encourages the cooperative societies specializing in the raising of calves, and grants them subsidies.*
wizaaṛit izziṛaaʕa fmaṣr ɦaṭṭa hadaf ?uddamha ʕayza tɦa??a?u , wilhadaf da huwwa inn maṣr yib?a fiiha intaag ziṛaaʕi wiɦayawaani wi?albaan wibeeḍ yikfi ssuu? ilmaɦalli willi yziid yitṣaḍḍaṛ .	*The Ministry of Agriculture in Egypt has set a goal for itself which it wants to achieve. This goal is that Egypt have enough agricultural and animal production and milk and eggs to supply the local market, with the surplus to be exported.*

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الزراعه

AGRICULTURE

مصر مهتمه بأنها تزود صادراتها من الأنتاج الزراعى . وعشان كدا بتعمل حاجتين : أول حاجه ان يبقى فيه توسع فى المساحه المزروعه ، وتانى حاجه انها تزود انتاج الفدان .

بالنسبه لزيادة المساحه المزروعه ، السياسه المعمول بيها دلوقت بتخدم غرضين : أولا : انها بتشغل المتعطلين فى الأرياف فى استصلاح الاراضى البور وثانيا : انها تزود الأنتاج الزراعى ودا بدوره بيزوّد الدخل القومى .

بالنسبه لزيادة انتاج الفدان ، فسياسة مصر انها بتغير طرق الري والصرف ، وبتحول رى الحياض لرى مستمر . وبتستخدم كمان آلات حديثه فى الري والزراعه بدل الساقيه والشادوف اللى بيستخدموا من أيام الفراعنه . وكمان فيه توسع فى العمليات بتاعة مقاومة الديدان والحشرات زى دودة القطن اللى بتاكل جزء كبير من المحصول وبتسبب خساير للفلاح وللبلد .

دلوقت مساحة الاراضى المزروعه قصب سكر وكتان ورز ودره زادت وزاد معاها متوسط محصول الفدان .

مصر بتهتم كمان بأنها تزود الثروة الحيوانيه، وبتشجع الجمعيات التعاونيه المتخصّصه فى تربية العجول وبتديها اعانات .

وزارة الزراعه فى مصر حاطه هدف قدامها عايزه تحققه . والهدف دا هو أن مصر يبقى فيها انتاج زراعى وحيوانى وألبان وبيض يكفى السوق المحلى واللى يزيد يتصدر .

***

/iṣṣinaaʕa/

liɣaayit ilħaṛb ilʕaalamiyya ttanya ma xilṣit makanš fiih fimaṣr ɣeer iṣṣinaʕaat ilyadawiyya . ħatta lʔuṭn kaan biyitṣaḍḍar lingiltiṛa ʕašaan yitɣizil wiyitnisig fimaṣaniʕha wiyirgaʕ ʔumaaš yitbaaʕ lilmaṣriyyiin . maṣr waʔtaha kaanit taħt ilħimaaya lbṛiṭaniyya wkaanit ilfikra illi biyṛawwigha lingiliiz inn gaww maṣr gaaf aktaṛ min illaazim winn ṣinaaʕit ilɣazl winnasiig muħtaaga ligaww ṛiṭib , wida miš mutawaffir illa fingiltiṛa .

baʕd inšaaʔ širkit maṣr lilɣazl winnasiig filmaħalla lkubṛa , widi širka min šarikaat bank maṣr , sabat inn innaẓariyya di ɣaḷaṭ wiʔaṣbaħit ṣinaaʕit ilɣazl winnasiig hiyya ṣṣinaaʕa lʔuula fmaṣr .

dilwaʔt fiih fimaṣr nahḍa fimagalaat ṣinaʕiyya ktiira . fiih ṭabʕan nahḍa fiṣṣinaʕaat ittaqliidiyya : zayy ṣinaaʕit ilɣazl winnasiig wifmagalaat iṣṣinaʕaat ilhandasiyya wilmaʕdiniyya wilkimyawiyya .

INDUSTRY

Until the end of the second World War, there were only manual industries in Egypt. Even the cotton was exported to England to be spun and woven in its factories and to come back as material to be sold to the Egyptians. Egypt, at that time was a British protectorate and the idea which the British promoted was that the climate of Egypt was too dry and that the textile industry needed a moist climate, which was only available in England.

After the establishment in El-Mahalla El-Kubra of the Egyptian Textile Company, which is one of the Bank Miṣr companies, this theory was proved to be false and the textile industry became the leading industry in Egypt.

Today there is an industrial boom in Egypt in many fields. Of course there is a boom in the traditional industries, such as textiles, and in the field of engineering, metal and chemical industries.

maṣr dilwaʔt fiiha ṣinaaʕit ħadiid wiṣulb wxazaf wiṣiini wiʔasmant wiwaraʔ wiʔasmida wiṣnaʕaat bitroliyya .

siyaasit maṣr iṣṣinaʕiyya hadafha ttansiiq been iṣṣinaʕaat ittiʔiila wiṣṣinaʕaat ilʔistihlakiyya witaħʔiiʔ ilʔiktifaaʔ izzaati .

maṣr ʕandaha amal kibiir fizyaadit issaṛwa lbitroliyya baʕd ma tamm iktišaaf ilbitrool wilγaaz iṭṭabiiʕi fiwagh baħri wfiṣṣaħaṛa lγaṛbiyya wixṣuuṣan fimanṭiʔit ilʕalameen wimanṭiʔit ilbaħr ilʔaħmaṛ .

iṣṣuwaṛ illi saggilitha lʔaqmaaṛ iṣṣinaʕiyya lʔamrikiyya "laandsaat" limanaaṭiʔ ilbaħṛ ilʔaħmaṛ wixaliig issiwees widdilta ,. willi ħallilitha lʔaghiza illi fmašṛuuʕ ilʔistišʕaaṛ ʕan buʕd fiʔakadimiyyit ilbaħs ilʕilmi wittiknoložya filqaahiṛa , asbatit inn iddilta imtidaad lixaliig issiwees wilbaħṛ ilʔaħmaṛ , wilʔiktišaaf da luh ahammiyya ʕilmiyya wtaṭbiiqiyya kibiira giddan liʔann xaḷiig issiwees huwwa awwil manṭiʔa bitroliyya iktušifat fimaṣr . yibʔa maʕna kida inn iddilta kamaan γaniyya bilbitrool . wittaħaliil dilwaʔt bitustakmal wibitubaššir bimustaʔbal haayil

Egypt now has iron, steel, ceramics, china, cement, paper, fertilizer and petroleum industries.

The goal of the industrial policy of Egypt is the co-ordination between heavy and consumer industries and the achievement of self-sufficiency.

Egypt has great hopes of increasing her petroleum resources, after the discovery of petroleum and natural gas in Lower Egypt, the Western Desert, and particularly in the area of El-Alamein and the Red Sea.

The photographs which were recorded by the American satellites "Landsat" of the Red Sea, Gulf of Suez and Delta areas, and which were analyzed by the remote sensing project in the Academy of Scientific and Technological Research in Cairo have proved that the Delta is an extension of the Gulf of Suez and the Red Sea. This discovery has very great scientific and practical significance because the Gulf of Suez was the first petroleum area discovered in Egypt. This means that the Delta is also rich in petroleum The analyses are presently being completed and promise a wonder-

lil?iqtişaad willişşinaaʕa fmaşr .	*ful future for Egypt's economy and industry.*

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الصناعه

INDUSTRY

لغاية الحرب العالميه التانيه ماخلصت ماكانش فيه فى مصر غير الصناعات اليدويه . حتى القطن كان بيتصدر لانجلترا عشان يتغزل ويتنسج فى مصانعها ويرجع قماش يتباع للمصريين . مصر وقتها كانت تحت الحمايه البريطانيه وكانت الفكره اللى بيروجها الانجليز ان جو مصر جاف اكتر من اللازم وان صناعة الغزل والنسيج محتاجه لجو رطب ودا مش متوفر الا فى انجلترا .

بعد انشاء شركة مصر للغزل والنسيج فى المحله الكبرى ، ودى شركه من شركات بنك مصر ، ثبت ان النظريه دى غلط وأصبحت صناعة الغزل والنسيج هى الصناعه الأولى فى مصر .

دلوقت فيه فى مصر نهضه فى مجالات صناعيه كتيره . فيه طبعا نهضه فى الصناعات التقليديه زى صناعة الغزل والنسيج وفى مجالات الصناعات الهندسيه والمعدنيه والكيماويه .

مصر دلوقت فيها صناعة حديد وصلب وخزف وصينى وأسمنت وورق وأسمده وصناعات بتروليه .

سياسة مصر الصناعيه هدفها التنسيق بين الصناعات التقيله والصناعات الاستهلاكيه وتحقيق الاكتفاء الذاتى .

مصر عندها أمل كبير فى زيادة الثروه البتروليه بعد ما تم اكتشاف البترول والغاز الطبيعى فى وجه بحرى وفى الصحراء الغربيه وخصوصا فى منطقة العلمين ومنطقة البحر الأحمر .

الصور اللى سجلتها الأقمار الصناعيه الأمريكيه " لاندسات " لمناطق البحر الأحمر وخليج السويس والدلتا ، واللى حللتها الأجهزه اللى فى

مشروع الاستشعار عن بعد فى اكاديمية البحث العلمى والتكنولوجيا فى القاهره ، اثبتت أن الدلتا امتداد لخليج السويس والبحر الأحمر. والاكتشاف دا له أهميه علميه وتطبيقيه كبيره جدا لان خليج السويس هو اول منطقه بتروليه اكتشفت فى مصر . بقى معنى كدا ان الدلتا كمان غنيه بالبترول . والتحاليل دلوقت بتستكمل وبتبشر بمستقبل هايل للاقتصاد وللصناعه فى مصر .

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/ilħirafiyyiin/

fiih ħiraf kitiira mawguuda fmaṣr . wilʔagr illi btidfaʕu lṣaaħib ilħirfa ʔulayyil wimaʕʔuul giddan binnisba lilʔagr illi tidfaʕu lizmiilu fidduwal ittanya wbinnisba lmahaṛtu .

tilaaʔi masalan issabbaak wissamkari winnaggaaṛ wilmakwagi šaṭriin wiʔugrithum basiiṭa . wifiih kamaan ittarzi illi yfaṣṣallak ilbidal wilbalaaṭi , wfiih ṭarziyya lissittaat , wifiih xayyaṭiin lilʔumṣaan . ittarziyya kutaaṛ fmaṣr liʔann muʕẓam ilmaṣriyyiin mabiyħibbuuš yilbisu bidal wiʔumṣaan gahza . winaadir lamma ssittaat yištiru fasatiin gahza .

lamma twaddi ilʔumaaš littarzi ħayaaxud maʔasaatak wiyiʕmillak brovteen ʔabl ma ysallimak ilbadla fħawaali usbuʕeen iza ma kanš mazħuum . witarziyyit issittaat ʕanduhum nafs inniẓaam da .

ilʔumṣaan wilbidal ilgahza mawguuda filmaħallaat ilkibiira .

TRADESMEN

There are many trades [practised] in Egypt. The charges that you pay to the tradesman are low and very reasonable in comparison to the charges you pay to his counterpart in the other countries, and considering his skill.

You find, for example, that the plumber, tinsmith, carpenter and ironer are very clever and their charges are low. There are also tailors who make you suits and coats, and there are tailors for women, and shirt makers. There are many tailors in Egypt because most Egyptians do not like to wear ready-made suits and shirts. It is very rarely that women buy ready-made dresses.

When you take the material to the tailor, he will take your measurements and he will do two trials before he delivers the suit in about two weeks if he isn't too busy. Women's tailors use the same system.

Ready-made shirts and suits can be found in the big stores.

wilgaahiz ţabʕan aṛxaş min ittafşiil, laakin ittafşiil biyxalli lħaaga maẓbuuţa ʕaleek aktaṛ.

fiih kamaan irṛaffa illi yimkin tiħtaag luh law badla min bidalak it?aţaʕit. il?ugṛa illi tidfaʕha lirṛaffa ?ulayyila giddan binnisba lšaţaṛtu f?innu yraggaʕlak ilbadla zayy ma kaanit biẓẓabţ ?abl ma tit?iţiʕ. aʕṛaf ţaalib amrikaani kaan fimaṣr wʕagabu ššuɣl illi ʕamaluulu ṛṛaffa lidaṛagit innu ṛaħlu wʕaţaalu fluus ʕašaan yixallih yitfaṛṛag ʕaleeh wihuwwa byištaɣal frafy ilhuduum ʕašaan yišuuf ilmahaaṛa di bʕeenu.

Ready-made clothes are cheaper than made-to-order clothes, but made-to-order clothes fit better.

There is also the clothing mender, whom you may need if one of your suits gets ripped. The fee that you pay to the mender is very low in relation to his skill in returning to you the suit just as it was before it got ripped. I know an American student who was in Egypt and liked the work that the mender did for him so much that he went [back] to him and gave him money to let him watch while he worked at mending clothes, in order to see this skill with his own eyes.

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الحرفيين

TRADESMEN

فيه حرف كتيره فى مصر . والأجر اللى بتدفعه لصاحب الحرفه قليل ومعقول جدا بالنسبه للأجر اللى تدفعه لزميله فى أى دوله تانيه وبالنسبه لمهارته .

تلاقى مثلا السباك والسمكرى والنجار والمكوجى شاطرين واجرتهم بسيطه. وفيه كمان الترزى اللى بيفصّل لك البدل والبلاطى ، وفيه ترزيه للستات ، وفيه خياطين للقمصان . الترزيه كتار فى مصر لأن معظم المصريين مابيحبّوش يلبسوا بدل وقمصان جاهزه ونادر لما الستات يشتروا فساتين جاهزه .

لما تودّى القماش للترزى حياخد مقاساتك ويعمل لك بروفتين قبل ما يسلمك البدله فى حوالى اسبوعين اذا ماكانش مزحوم . وترزية الستات عندهم نفس النظام دا .

القمصان والبدل الجاهزه موجوده فى المحلات الكبيره والجاهز طبعا أرخص من التفصيل ، لكن التفصيل بيخلّى الحاجه مظبوطه عليك اكتر .

فيه كمان الرفّا اللى يمكن تحتاج له لو بدله من بدلك اتقطعت . الأجره اللى تدفعها للرفّا قليله جدا بالنسبه لشطارته فى انه يرجّع لك البدله زى ماكانت بالظبط قبل ما تتقطع . أعرف طالب امريكانى كان فى مصر وعجبه الشغل اللى عمله له الرفّا لدرجه انه راح له وعطاله فلوس عشان يخلّيه يتفرّج عليه وهو بيشتغل فى رفى الهدوم عشان يشوف المهاره دى بعينه .

***

/il?iskaan/

ahamm muškila gtimaʕiyya btišɣil ilḥukuuma winnaas hiyya muškilit tawfiir issakan ilmunaasib bi?ugṛa munasba lissukkaan illi aʕdadhum bititzaayid bistimṛaaṛ . ilḥukuuma liiha xibra kbiira fmašṛuʕaat il?iskaan wixṣuuṣan baʕd tagrubitha nnagḥa fna?l ahaali lmanṭi?a illi ɣarra?ha lfayaḍaan , wirtifaaʕ ilmayya bsabab inšaa? issadd ilʕaali . widilwa?t tamm iskanhum filmanṭi?a tanya .

min ilmašṛuʕaat illi bitfakkaṛ fiiha lḥukuuma liḥall muškilit il?iskaan innaha t?addim quṛuuḍ il?aʕḍaa? ilgamʕiyyaat ttaʕawuniyya lilbinaa? ʕašaan yibnu masaakin gidiida .

wifiih mašṛuuʕ tawassuʕ ʕumṛaani filmanaaṭi? iṣṣaḥṛawiyya l?uṛayyiba min ilmadiina . dilwa?t ilmabaani fmaṣr ilgidiida mtaddit lil?amaakin kaanit bituʕtabaṛ ṣaḥaṛa min ʕašṛa xamasṭaašaṛ sana . winafs ilwaḍʕ biyiḥṣal fiḥilwaan .

HOUSING

The most important social problem which concerns the government and the people is the problem of providing suitable housing at suitable rents for the population which is constantly increasing. The government has a great deal of experience in housing projects, particularly after its successful experience in moving the inhabitants of the area which was inundated by the flood and high water due to the building of the High Dam. Presently, they have been resettled in another area.

Among the projects which the government is considering to solve the problem of housing is to offer building loans to members of the co-operatives to build new houses.

There is also a project for the expansion of buildings in the desert areas near the city. Today buildings in ***Masr El-Gidida*** *[Heliopolis] have extended into places which were considered desert ten or fifteen years ago. The same situation prevails in Helwan.*

muškilit ilʔiskaan miš ħatitħall ħall gazri illa lamma yizdaad ilwaʕy firriif wifilmadiina wixṣuuṣan been iṭṭabaʔaat iššaʕbiyya wyiħṣal taħdiid linnasl .	*A radical solution to the housing problem will not be possible until [social] awareness in the countryside and in the city increases, particularly among the popular classes, and birth control is implemented.*
fiih amal kibiir inn ziyaadit nisbit ittaʕliim winxifaaḍ nisbit ilʔummiyya wʔiršaad innaas biʔusluub ʕilmi waaqiʕi yiħill muškilit izdiyaad issukkaan fimaṣr .	*There is great hope that the increase in the level of education and the lowering of the illiteracy rate and the guiding of the people in a realistic scientific manner will solve the problem of the increasing population in Egypt.*

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الاسكان

HOUSING

أهم مشكله اجتماعيه بتشغل الحكومه والناس هى مشكلة توفير السكن المناسب بأجره مناسبه للسكان اللى اعدادهم بتتزايد باستمرار . الحكومه لها خبره كبيره فى مشروعات الأسكان وخصوصا بعد تجربتها الناجحه فى نقل اهالى المنطقه اللى غرقها الفيضان ، وارتفاع الميه بسبب انشاء السد العالى . ودلوقت تم اسكانهم فى منطقه تانيه .

من المشروعات اللى بتفكّر فيها الحكومه لحل مشكلة الأسكان انها تقدم قروض لاعضاء الجمعيات التعاونيه للبناء عشان يبنوا مساكن جديده .

وفيه مشروع توسع عمرانى فى المناطق الصحراويه القريبه من المدينه . دلوقت المبانى فى مصر الجديده امتدت لاماكن كانت بتعتبر صحراء من عشره خمستاشر سنه . ونفس الوضع بيحصل فى حلوان .

مشكلة الأسكان مش حتتحل حل جذرى الا لما يزداد الوعى فى الريف وفى المدينه ، وخصوصا بين الطبقات الشعبيه ويحصل تحديد للنسل .

فيه أمل كبير ان زيادة نسبة التعليم وانخفاض نسبة الأميه وارشاد الناس باسلوب علمى واقعى يحل مشكلة ازدياد السكان فى مصر .

***

/ilħukuuma winnaas/

ilħukuuma fmaṣr btitħammil masʔuliyyaat kitiira , winnaas biyintiẓiru minha xadamaat kitiira wilkuttaab dayman biyħawlu fiktabathum filgaṛaayid wifilkutub innuhum yišaggaʕu nnaas ʕala lʔištiṛaak fiħall ilmašaakil illi lħukuuma bitwagihha .

ilħukuuma min naħyitha bitħaawil innaha tʕammim ilwiħdaat ilmugammaʕa firriif ʕašaan tiʔaddim xadamaat fimagalaat iššuʔuun iṣṣiħħiyya wittaʕliim wiššuʔuun izziṛaʕiyya wilxadamaat ilʔigtimaʕiyya . ilwiħda lmugammaʕa byibʔa fiiha mutaxaṣṣiṣiin fiššuʔuun di .

wifiih ħaaga tanya lħukuuma ʕawza tʕammimha filʔaryaaf whiyya maraakiz ittadriib ilmihani . wittadrib biykuun ʕala ṣinaʕaat munasba bitibʔa mawaddaha lʔawwaliyya mawguuda filʔiqliim . wilħukuuma bitħaawil kamaan innaha tʕammim ilwiħdaat ilʔigtimaʕiyya lqaṛawiyya illi btihtamm bilʕeela wtanẓiim witaħdiid innasl ʕašaan tixaffif min ħiddit izziyaada ṛṛahiiba

THE GOVERNMENT AND THE PEOPLE

The government in Egypt bears many responsibilities, and the people expect many services from it. Writers always try in their writings in newspapers and books to encourage the people to participate in solving the problems which the government faces.

The government, for its part, is trying to spread collective units in the countryside in order to render services in the fields of health, education, agriculture and social matters. The collective unit has specialists in these matters.

Another thing which the government wants to spread in the countryside is vocational training centers. Training is in appropriate industries whose raw materials are found in the province. The government is also trying to spread village social units which are concerned with the family and birth control and planning in order to lessen the sharp in-

fʕadad issukkaan.

ilħukuuma ʕawza tinhaḍ bilʔaryaaf wibtinšiʔ makaatib littawgiih wilʔistišaṛaat ilʕaaʔiliyya, wilmakaatib di mulħaʔa bmaħaakim ilʔaħwaal iššaxṣiyya ʕašaan tiħill ilmašaakil ilʔigtimaʕiyya. wibtiʕmil kamaan makaatib littaʔhiil ilʔigtimaaʕi lilmuʕawwaqiin, ilmakaatib di maʕmuula ʕašaan tidris ħalathum witwagghhum witišrif ʕala tadribhum ʕala ṣnaʕaat tixallilhum yiʔdaṛu yiksabu ʕeešhum.

crease in population.

The government wants to raise the standard of living in the countryside and is establishing offices for family counselling and guidance, which are attached to the family courts, in order to solve social problems. It is also establishing offices for the social rehabilitation of the handicapped. These offices are established to study their cases and to give them guidance and supervise their training in skills to enable them to earn their own living.

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الحكومه والناس

THE GOVERNMENT AND THE PEOPLE

الحكومه فى مصر بتتحمل مسؤليات كتيره ، والناس بينتظروا منها خدمات كتيره والكتاب دايما بيحاولوا فى كتاباتهم فى الجرائد وفى الكتب انهم بيشجعوا الناس على الأشتراك فى حل المشاكل اللى الحكومه بتواجهها

الحكومه من ناحيتها بتحاول انها تعمم الوحدات المجمعه فى الريف عشان تقدم خدمات فى مجالات الشئون الصحيه والتعليم والشئون الزراعيه والخدمات الأجتماعيه . الوحده المجمعه بيبقى فيها متخصصين فى الشئون دى .

وفيه حاجه تانيه الحكومه عاوزه تعممها فى الأرياف وهى مراكز التدريب المهنى . والتدريب بيكون على صناعات مناسبه بتبقى موادها الأوليه موجوده فى الأقليم . والحكومه بتحاول كمان انها تعمم الوحدات الأجتماعيه القرويه اللى بتهتم بالعيله وبتنظيم وتحديد النسل عشان تخفف من حدة الزياده الرهيبه فى عدد السكان .

الحكومه عاوزه تنهض بالأرياف وبتنشئ مكاتب للتوجيه والأستشارات العائليه ، والمكاتب دى ملحقه بمحاكم الأحوال الشخصيه عشان تحل المشاكل الأجتماعيه . وبتعمل كمان مكاتب للتأهيل الأجتماعى للمعوّقين . المكاتب دى معموله عشان تدرس حالاتهم وتوجههم وبتشرف على تدريبهم على صناعات تخليهم يقدروا يكسبوا عيشهم .

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/ilʕimaaṛa winnaħt/

asaaṛ ilfaṛaʕna biddull ʕala diṛaaya kamla bifnuun ilʕimaaṛa winnaħt . ilʔahṛamaat wilmaʕaabid wilmasallaat wittamasiil bituʕtabaṛ ṛawʕa filfunuun di .

ilmabaani fmaṣr dilwaʔt tiħiss bʔinnaha tʔassaṛit bifunuun ilʕimaaṛa lmuxtalifa ftariix maṣr iṭṭawiil . tilaaʔi masalan mabaani ʕala ṭṭiṛaaz ilfaṛʕooni wfiih ʕala ṭṭiṛaaz iṛṛumaani wmabaani ʕala ṭṭiṛaaz ilʔislaami wda ɣeer ilʕimaṛaat ilħadiisa illi zayy ilʕimaṛaat illi fʔayy ʕaaṣima ɣaṛbiyya .

aʕẓam ilmassaliin fimaṣr ilħadiisa huwwa maħmuud muxtaaṛ illi twalad sanat alf wtumnu miyya waaħid witisʕiin wimaat sanat alf wtusʕu miyya aṛbaʕa wtalatiin widaras fann innaħt fmaṣr wbaʕdeen saafir pariis kammil diṛastu fiiha . maṣr kaanit dayman maṣdaṛ ilhaamu bʕaẓamit ħaḍaritha lʔadiima wibbasaṭit wiwadaaʕit ilfallaaħ ilmaṣri . muxtaaṛ kaan biyiʕtibir inn

ARCHITECTURE AND SCULPTURE

The Pharaonic monuments indicate a profound knowledge of the arts of architecture and sculpture. The Pyramids, temples, obelisques, and statues are considered masterpieces of these arts.

One senses that the [designs of] buildings in Egypt today have been influenced by the different architectural styles in Egypt's long history. For example, you find buildings of the Pharaonic style, the Roman style and buildings of the Islamic style, in addition to the modern buildings which are like those of any western capital.

The greatest sculptor of modern Egypt was Mahmoud Mukhtar [1891-1934] who studied sculpture in Egypt and then went to Paris and completed his studies there. Egypt was always the source of his inspiration, with the greatness of its ancient civilization, and the simplicity and tranquility of the Egyptian peasant. Mukhtar believed that the Egyptian peasant represent-

ilfallaaħ ilmaṣri biymassil ʔalb maṣr .

timsaal nahḍit maṣr huwwa aʕẓam tamasiil muxtaaṛ . ittimsaal da mawguud ʔuddam gamʕit ilqaahiṛa . muxtaaṛ huwwa illi ʕamal ittimsaleen bituuʕ saʕd zaɣluul illi kaan zaʕiim maṣr fsawṛitha ḍiḍ ilʔingiliiz sanat alf wtusʕu miyya wtisaʕṭaašaṛ . waaħid min ittimsaleen dool mawguud fiskindiriyya wittaani mawguud filqaahiṛa .

muxtaaṛ taṛak asaṛu ftamasiilu wifʕadad kibiir min talamzitu illi nniharda biystaʕiidu magd maṣr ilʔadiim finnaħt .

ed the heart of Egypt.

The sculpture of nahdit masr [Egyptian Renaissance] is the greatest of Mukhtar's sculptures. This statue is located in front of Cairo University. It was Mukhtar who created the two statues of Sa^{c}d Zaghloul, who was Egypt's leader in her revolution against the British in 1919. One of these statues is located in Alexandria and the other is in Cairo.

Mukhtar left his influence in his sculptures and in a great number of his students who are now restoring the ancient glory of Egypt in sculpture.

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العماره والنحت

ARCHITECTURE AND SCULPTURE

آثار الفراعنه بتدل على درايه كامله بفنون العماره والنحت . الأهرامات والمعابد والمسلات والتماثيل بتعتبر روعه فى الفنون دى .

المبانى فى مصر دلوقت تحس بانها تأثرت بفنون العماره المختلفه فى تاريخ مصر الطويل . تلاقى مثلا مبانى على الطراز الفرعونى وفيه على الطراز الرومانى ومبانى على الطراز الأسلامى ودا غير العمارات الحديثه اللى زى العمارات اللى فى أى عاصمه غربيه .

أعظم المثالين فى مصر الحديثه هو محمود مختار (١٨٩١ ـ ١٩٣٤)ودرس فنّ النحت فى مصر وبعدين سافر باريس كمّل دراسته فيها . مصر كانت دايما مصدر الهامه بعظمة حضارتها القديمه وبساطة ووداعة الفلاح المصرى. مختار كان بيعتبر ان الفلاح المصرى بيمثل قلب مصر .

تمثال نهضة مصر هو أعظم تماثيل مختار . التمثال دا موجود قدام جامعة القاهره . مختار هو اللى عمل التمثالين بتوع سعد زغلول اللى كان زعيم مصر فى ثورتها ضد الانجليز سنة الف وتسع ميه وتسعتاشر . واحد من التمثالين دول موجود فى اسكندريه والتانى موجود فى القاهره .

مختار ترك أثره فى تماثيله وفى عدد كبير من تلامذته اللى النهارده بيستعيدوا مجد مصر القديم فى النحت .

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/issiyaaħa/	TOURISM
maṣr ʕandaha imkaniyyaat siyaħiyya ḍaxma : tarixiyya wguyṛafiyya wsaqafiyya wʕilmiyya wdiiniyya . wʕašaan kida ssiyaaħa fmaṣr btuʕtabaṛ min ahamm maṣaaḍir iddaxl ilqawmi .	*Egypt has great potential for tourism: historical, geographical, cultural, scientific, and religious. For this reason, tourism in Egypt is considered one of the most important sources of the national income.*
maṣr rasamit siyaasit ilmagaal issiyaaħi ʕašaan tiħa??a? akbaṛ fayda mumkina lilbalad wi?aqṣa ṛaaħa lissuyyaaħ. awwil ħaaga ʕamalitha maṣr innaha xadit fil?iʕtibaaṛ inn takaliif il?iqaama fillukanḍaat ilmaṣriyya tkunn ?a?all min takaliif il?iqaama fillukanḍaat ilmumasla fduwal tanya . takaliif ilmaʕiiša wil?intiqalaat fimaṣr biṭabiiʕitha rxiiṣa . ʕašaan kida tlaa?i ssaayiħ biyitkallif fimaṣr ?a?all min idduwal ittanya .	*Egypt has planned a policy in the field of tourism to realize the greatest possible benefit for the country and [provide] the greatest comfort for tourists. The first thing which Egypt did was to take into consideration that the cost of staying in Egyptian hotels should be lower than the cost of staying in comparable hotels in other countries. The cost of living and transportation are by their nature cheap. For this reason you find that the tourist spends less in Egypt than in any other country.*
maṣr kamaan ʕaqadit ittifa?iyyaat maʕa duwal agnabiyya ktiira lina?l afwaag siyaħiyya . fiih afwaag min idduwal il?iskandinaviyya btiigi bṣifa muntaẓima wxṣuuṣan	*Egypt has also concluded agreements with many foreign nations to send tour groups. There are tour groups from Scandinavian nations which come regularly, especially in the*

fiššita ʕašaan yitmattaʕu bšams maṣr widif?aha .

wiʕašaan taħ?ii? aqṣa ṛaaħa lissuyyaaħ , ittafa?it maṣr maʕa ʕadad min šarikaat ilfanaadiq ilʕaalamiyya ʕala innaha tudiir baʕḍ ilfanaadiq ilkibiira zayy šeraton wilhiltun wilmeridyan wlukanḍaat tanya filqaahiṛa wɣerha min ilmudun issiyaħiyya . maṣr bitšaggaʕ inšaa? lukanḍaat gidiida ḍaxma zayy ilmašṛuuʕ illi bitnaffizu ħaaliyyan širkit maryot filqaahiṛa . maṣr anša?it maʕhad ʕaali filqaahiṛa ʕašaan tiṛfaʕ mustawa ixidma fillukanḍaat . wilmaʕhad da biyitxaṛṛag minnu šubbaan wišabbaat biyištaɣalu dilwa?t fillukanḍaat ilkibiira fmaṣr .

maṣr liha makaatib siyaħiyya fkull ʕawaaṣim ilʕaalam ilkibiira . wimaktabha finyuyork biyiʕmil našaṛaat dawriyya ʕan ilmaʕaalim issiyahiyya fmaṣr wibiyṛudd ʕala kull il?istifsaṛaat wibyibʕat našaṛaatu li?ayy waaħid yiṭlubha .

winter, to enjoy the Egyptian sunshine and its warmth.

In order to provide the greatest comfort for tourists, Egypt has made agreements with a number of international hotel companies to manage some large hotels like the Sheraton, Hilton, and Meridian, and other hotels in Cairo and other tourist cities. Egypt encourages the building of large new hotels, like the project which is now being implemented by the Marriott Company in Cairo. Egypt has established a higher institute in Cairo to raise the standard of service in the hotels. Young men and women now graduate from this institute and work in the large hotels in Egypt.

Egypt has tourist offices in all the great capitals of the world. Its office in New York issues regular publications dealing with tourist attractions in Egypt, and answers all inquiries and sends its brochures to anyone who requests them.

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السياحه

TOURISM

مصر عندها امكانيات سياحيه ضخمه ؛ تاريخيه وجغرافيه وثقافيه وعلميه ودينيه. وعشان كدا السياحه فى مصر بتعتبر من أهم مصادر الدخل القومى.

مصر رسمت سياسة المجال السياحى عشان تحقق أكبر فائده ممكنه للبلد وأقصى راحه للسياح. أول حاجه عملتها مصر انها خدت فى الأعتبار أن تكاليف الاقامه فى اللوكاندات المصريه تكون أقل من تكاليف الأقامه فى اللوكاندات المماثله فى دول تانيه. تكاليف المعيشه والأنتقالات فى مصر بطبيعتها رخيصه عشان كدا تلاقى السايح بيتكلف فى مصر أقل من الدول التانيه.

مصر كمان عقدت اتفاقيات مع دول اجنبيه كتيره لنقل أفواج سياحيه. فيه أفواج من الدول الأسكندنافيه بتيجى بصفه منتظمه وخصوصا فى الشتاء. عشان يتمتعوا بشمس مصر ودفئها.

وعشان تحقيق أقصى راحه للسياح ، اتفقت مصر مع عدد من شركات الفنادق العالميه على انها تدير بعض الفنادق الكبيره زى شيراتون والهيلتون والمريديان ولوكاندات تانيه فى القاهره وغيرها من المدن السياحيه. مصر بتشجع انشاء لوكاندات جديده ضخمه زى المشروع اللى بتنفذه حاليا شركة ماريوت فى القاهره. مصر انشأت معهد عالى فى القاهره عشان ترفع مستوى الخدمه فى اللوكاندات والمعهد دا بيتخرّج منه شبان وشابات بيشتغلوا دلوقت فى اللوكاندات الكبيره فى مصر.

مصر لها مكاتب سياحيه فى كل عواصم العالم الكبيره. ومكتبها فى نيويورك بيعمل نشرات دوريه عن المعالم السياحيه فى مصر وبيرد على كل الاستفسارات وبيبعت نشراته لأى واحد يطلبها.

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/ilʕumla lmaşriyya/

ilgineeh ilmaşri huwwa wiħdit inna?d fmaşr , zayy iddulaaŗ fi?amerika . ilgineeh fiih miit ?irš , wil?irš fiih ʕašaŗ malaliim . ilʕumla fmaşr wara?iyya wmaʕdiniyya .

ilʕumla lwara?iyya ħaaliyyan hiyya lʕašŗa gneeh , wilxamsa gneeh , wilgineeh , wilxamsiin ?irš , wilxamsa wʕišriin ?irš , wilʕašaŗ ?uŗuuš wilxamas ?uŗuuš . amma lʕumla lmaʕdiniyya lmawguuda dilwa?t fahiyya lʕašaŗ ?uŗuuš , wilxamas ?uŗuuš , wil?iršeen , wil?irš , wittaʕriifa . wittaʕriifa fiiha xamas malaliim . waħibb a?ullukum inn ilmalliim ta?riiban ixtafa min ittadaawul kaʕumla .

fiih ħaaga muhimma ʕaawiz a?ulhalkum wihiyya inn lʕumla lmaşriyya lwara?iyya aħgamha w?alwanha btaxtalif ħasab il?iima btaʕitha . yaʕni lwara?a illi bigneeh aşɣaŗ min ilwara?a illi bxamsa gneeh , wilwara?a illi bxamsa gneeh aşɣaŗ min illi bʕašŗa gneeh , wi?alwaan kull waħda wirrusumaat illi ʕaleeha

EGYPTIAN CURRENCY

The Egyptian pound is the unit of currency in Egypt, like the dollar in the U.S. There are one hundred piastres in a pound, and ten millimes in a piastre. Egypt has both paper and metal currency.

Paper currency nowadays consists of the ten, five and one pound, and fifty, twenty-five, ten and five piastre notes. As for the metal currency which exists nowadays, it consists of the ten, five, two, one and half-piastre coins. There are five millimes in a half-piastre. [I would like to tell you that] the millime has almost disappeared from circulation as currency.

There is something important which I would like to tell you, and that is that the sizes and colors of Egyptian paper bills differ according to their value. That is, the one pound note is smaller than the five pound note, and the five pound is smaller than the ten pound note. The colors and the designs

muxtalifa ʕan ittanya .

fiih ħaaga tanya aħibb annabbihkum liha , wihiyya inn ħagm ilgineeh ilmaṣri akbaṛ min ħagm iddulaaṛ , wiʕašaan kida matiʔdaṛš tħuṭṭu bishuula fmaħfaẓa amrikaani . laakin di miš muškila , liʔann ilmaħaafiẓ ilgild ilmunasba lilʕumla lmaṣriyya mawguuda wimutawaffira xaaḷiṣ fimaṣr , wiṣnaʕitha kwayyisa , wšaklaha gamiil , wifiih minha maħaafiẓ ʕaleeha rusumaat fiṛʕoniyya .

of each differ [from one another].

There is another thing which I would like to draw your attention to, and that is that the size of the Egyptian pound is larger than that of the dollar, and because of this you cannot easily put it in an American wallet. But this is no problem, because leather wallets suitable for Egyptian currency are easily available in Egypt. They are well-made and attractive and some of them have Pharaonic designs on them.

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العملـــه المصريـــه

EGYPTIAN CURRENCY

الجنيه المصرى هو وحدة النقد فى مصر ، زى الدولار فى أمريكا . الجنيه فيه مية قرش ، والقرش فيه عشر ملاليم . العمله فى مصر ورقيه ومعدنيه .

العمله الورقيه حاليا هى العشره جنيه ، والخمسه جنيه ، والجنيه ، والخمسين قرش ، والخمسه وعشرين قرش ، والعشر قروش ، والخمس قروش . أما العمله المعدنيه الموجوده دلوقت فهى العشر قروش ، والخمس قروش ، والقرشين ، والقرش ، والتعريفه . التعريفه فيها خمس ملاليم . واحب اقول لكم ان المليم تقريبا اختفى من التداول كعمله .

فيه حاجه مهمه عاوز أقولها لكم وهى أن العمله المصريه الورقيه احجامها والوانها بتختلف حسب القيمه بتاعتها . يعنى الورقه اللى بجنيه أصغر من الورقه اللى بخمسه جنيه ، والورقه اللى بخمسه جنيه أصغر من الورقه اللى بعشره جنيه ، وألوان كل واحده والرسومات اللى عليها مختلفه عن التانيه .

فيه حاجه تانيه أحب انبهكم لها ، وهى ان حجم الجنيه المصرى أكبر من حجم الدولار ، وعشان كدا ما تقدرش تحطه بسهوله فى محفظه امريكانى لكن دى مش مشكله ، لان المحافظ الجلد المناسبه للعمله المصريه موجوده ومتوفره خالص فى مصر ، وصناعتها كويسه ، وشكلها جميل ، وفيه منها محافظ عليها رسومات فرعونيه .

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/ilʔazhaṛ/

mafiiš gaamiʕ fimaṣr aw filʕaalam ilʔislaami kullu luh šuhṛit wiʔasaṛ ilʔazhaṛ. ilgaamiʕ zayy ma ʔulna ʔabl kida banaah gawhaṛ iṣṣiqilli min ḥawaali alf sana. binaaʔ gaamiʕ iṣṣala kaan taqliid biyittibiʕuuh lqaada lmuslimiin lamma yiftaḥu madiina.

gawhaṛ iṣṣiqilli bana gaamiʕ ilʔazhaṛ ḥasab ittaqliid da wiʕašaan tadriis iššariiʕa lʔislaamiyya witnaẓẓamit fiih muḥaḍaṛaat dawriyya lilʕulamaaʔ iddiin wilwuʕʕaaẓ ilmaṣriyyiin, wida kaan badʔ dooṛ ilʔazhaṛ kagaamiʕ wigamʕa fnafs ilwaʔt.

ilʔazhaṛ biyuʕtabaṛ aʔdam gamʕa filʕaalam mustamirra kagamʕa lɣaayit innahaṛda. asaṛ ilʔazhaṛ ḍaxm wmaḥsuus filḥayaah iddiiniyya wissaqafiyya wilʔigtimaʕiyya wissiyasiyya fmaṣr.

ilʔazhaṛ biyitḥammil masʔuliyyit našṛ iddiin wilfikr

AL-AZHAR

No [other] mosque in Egypt or the whole Islamic world has the fame and influence of Al-Azhar. The mosque, as we said before, was built by Gawhar El-Siqilli about one thousand years ago. The building of a mosque for prayer was a tradition followed by Muslim generals [leaders] when they conquered a city.

Gawhar El-Siqilli built the mosque of Al-Azhar in accordance with this tradition and to teach Islamic law [sharia]. Regular lectures were arranged there for the religious scholars and Egyptian preachers. This was the beginning of Al-Azhar's role as a mosque and a university at the same time.

Al-Azhar is considered the oldest university in the world which is still used as a university today. The influence of Al-Azhar is great and is felt in the religious, cultural, social and political life in Egypt.

Al-Azhar is responsible for spreading Islamic religion ilʔislaami fkull anħaaʔ ilʕaalam , wibyibʕat ʕulamaaʔ wiwuʕʕaaẓ lilʕawaaṣim ilʔislamiyya wʕawaaṣim ilʕaalam ilkubṛa . wilʔazhaṛ luh faḍl kbiir fiħmaayit illuɣa lʕaṛabiyya lfuṣħa illi hiyya luɣat ilquṛʔaan , wifiih kulliya liddiṛasaat ilʕulya filluɣa lʕaṛabiyya .

innaas fimaṣr ħakimiin wimaħkumiin biybuṣṣu lilʔazhaṛ kamalgaʔ . ilħukkaam biyuʔṣuduuh lamma ykuunu ʕayziin naṣiiħa fʔayy šaʔn min šuʔuun ittašriiʕ ʕašaan yiʕṛafu hal huwwa muttafiq maʕa qawaaʕid iddiin walla laʔ . wibyuʔṣuduuh ilmaħkumiin ʕašaan yizawwidu saqafithum . wifilʕuṣuuṛ ilwusṭa ilʔazhaṛ kaan malgaʔ linnaas biyiħtimu fiih min iṭṭihaaḍ ħukkaam ẓalama aw min zilzaal .

kull ɣuzaat maṣr kaanu byiʕmilu ħsaab lilʔazhaṛ . ilʔazhaṛ kaan markaz lilʔišʕaaʕ likull ħaṛaka waṭaniyya bitqaawim ilʔiħtilaal ilʔagnabi

ilʔazhaṛ dilwaʔt fiih diṛasaat madaniyya fiṭṭibb wizziṛaaʕa wilhandasa wida ɣeer iddiṛasaat ilmutaʕammiqa fiddiin ilʔislaami willuɣa lʕaṛabiyya .

and thought in all parts of the world, and it sends religious scholars and preachers to the Islamic capitals and to the great capitals of the world. Al-Azhar deserves great credit for the preservation of the Classical Arabic language which is the language of the Qur'an. It [Al-Azhar] includes a college of higher studies in the Arabic language.

The people of Egypt, both rulers and subjects, view Al-Azhar as a refuge. The rulers go to it when they need advice on any legislative matter to find out if it is in accordance with the religious laws. The subjects go to it in order to increase their knowledge [culture]. In the Middle Ages Al-Azhar was a refuge for the people seeking protection from despotic rulers or from earthquakes.

All the conquerors of Egypt took into account Al-Azhar. Al-Azhar was the center of all nationalist movements resisting the foreign occupations.

Today Al-Azhar includes secular studies in medicine, agriculture and engineering in addition to the in-depth studies in Islamic religion and the Arabic language.

* * *

الازهر

AL-AZHAR

مافيش جامع فى مصر أو فى العالم الاسلامى كله له شهرة وأثر الازهر. الجامع زى ماقلنا قبل كدا بناه جوهر الصقلى من حوالى الف سنه . بناء جامع للصلاه كان تقليد بيتّبعوه القاده المسلمين لما يفتحوا مدينه .

جوهر الصقلى بنى جامع الأزهر حسب التقليد دا وعشان تدريس الشريعه الاسلاميه واتنظمت فيه محاضرات دوريه لعلماء الدين والوعاظ المصريين ، ودا كان بدء دور الأزهر كجامع وجامعه فى نفس الوقت .

الأزهر بيعتبر اقدم جامعه فى العالم مستمره كجامعه لغايه النهارده. أثر الأزهر ضخم ومحسوس فى الحياه الدينيه والثقافيه والأجتماعيه والسياسيه فى مصر .

الازهر بيتحمّل مسئولية نشر الدين والفكر الأسلامى فى كل انحاء العالم ، وبيبعت علماء ووعاظ للعواصم الأسلاميه وعواصم العالم الكبرى. والأزهر له فضل كبير فى حماية اللغه العربيه الفصحى اللى هى لغة القرآن وفيه كليه للدراسات العليا فى اللغه العربيه .

الناس فى مصر حاكمين ومحكومين بيبصوا للأزهر كملجأ . الحكّام بيقصدوه لما يكونوا عايزين نصيحه فى أى شأن من شئون التشريع عشان يعرفوا هل هو متفق مع قواعد الدين ولاّ لأ . وبيقصدوه المحكومين عشان يزودوا ثقافتهم . وفى العصور الوسطى الازهر كان ملجأ للناس بيحتموا فيه من اضطهاد حكام ظلمه أو من زلزال .

كل غزاة مصر كانوا بيعملوا حساب للازهر . الأزهر كان مركز الأشعاع لكل حركه وطنيه بتقاوم الأحتلال الأجنبى .

الأزهر دلوقت فيه دراسات مدنيه فى الطب والزراعه والهندسه ودا غير الدراسات المتعمقه فى الدين الاسلامى واللغه العربيه .

***

/ilʔadyira/

ʔabl ma nitkallim ʕan ilʔadyira aħibb aʔullukum kilma ṣɣayyaṛa ʕan ilkiniisa lʔibṭiyya lʔuṛsuzuksiyya lmaṣriyya . ikiniisa lʔibṭiyya assisha lʔiddiis muṛʔus ilʔingiili sanat arbiʕiin miladiyya , wmin waʔtaha ikiniisa matɣayyaṛitš fmuʕtaqadatha ṛṛasuliyya . niʔdaṛ niʔuul inn ilkiniisa lʔibṭiyya kniisa muħafẓa , ħafẓit ʕala taʕaliim ilmasiiħ zayy ma stalamuuha lbaṭaṛka lʔawaaʔil min ilʔiddiis muṛʔus biduun ayy taɣyiir liɣaayit illaħẓa di .

kutub ittariix bitʔuul inn iṛṛahbana filʔadyira lʔibṭiyya kaanit hidiyyit maṣr lilʕaalam ilmasiiħi kullu .

da maʕnaah inn iṛṛahbana našaʔit fimaṣr . muʔassis iṛṛahbana huwwa lʔiddiis anṭonyos , ilʔabb iṛṛooħi liṛṛahbana lʕaalamiyya . ilʔanba anṭonyos itwalad fimaṣr sanat miteen wixamsiin miladiyya wʕaaš fiṣṣaħaṛa ššarʔiyya yiʕbid aḷḷaah liɣaayit ma maat sanat tultu miyya sitta wxamsiin . fiih deer

MONASTERIES

Before we speak about monasteries, I would like to tell you a little bit about the Egyptian Coptic Orthodox Church. The Coptic Church was founded by St. Mark the Evangelist in the year 40 A.D. and from that time the church has not changed in its apostolic beliefs. We can say that the Coptic Church is a conservative church; it has kept the teachings of Christ as the early patriarchs received them from St. Mark without any change to this day [moment].

History books say that monasticism in the Coptic monasteries was Egypt's gift to the whole Christian world.

This means that monasticism originated in Egypt. The founder of monasticism is St. Antonios [Anthony], the spiritual father of world monasticism. *Abba Antonios* *was born in Egypt in 250 A.D. and lived in the Eastern Desert worshipping God until he died in 356 A.D. There is a monastery in the name of*

bi?ism il?anba anţonyos itbana filmakaan illi ʕaaš fiih fişşaħaṛa , itbana filqaṛn iṛṛaabiʕ ilmilaadi . iddeer fiih maktaba malyaana maxţuţaat ?ibţiyya naadira min ilʕuşuuṛ il?uula ilmasiħiyya .

şaħṛawaat maşr fiiha adyira ?ibţiyya ktiira ahammaha deer il?anba buula gamb ilbaħṛ il?aħmaṛ fişşaħaṛa ššar?iyya , wida tbana filqaṛn iṛṛaabiʕ ilmilaadi wifiih maxţuţaat ?ibṭiyya qayyima . min ahamm adyirit waadi nnaţruun fişşaħaṛa lɣaṛbiyya : deer abu ma?aaṛ wideer issuryaan wideer ilbaṛamoos wideer anba bišooy . fiih kamaan deer mari mina fmaṛyuuţ gamb iskindiriyya . ahamm il?adyira illi fişşiʕiid huwwa ddeer ilmiħarra? illi tbana filqaṛn iṛṛabiʕ ilmilaadi filmakaan illi sakanit fiih ilʕaa?ila lmuqaddasa . wifiih kamaan deer il?anba šnuuda gamb suhaag , wida maʕṛuuf bi?ism iddeer il?abyaḍ .

widilwa?t ʕawziin niʕṛaf ħaaga ʕan ħayaat iṛṛuhbaan illi f?ayy deer min il?adyira di . ţabʕan kull deer fiih kiniisa aw

Abba Antonios which was built in the place where he lived in the desert, in the fourth century A.D. The monastery has a library full of rare Coptic manuscripts from the early ages of Christianity.

There are many Coptic monasteries in Egypt's deserts. The most important of these is Abba Bula on the Red Sea in the Eastern Desert. This [monastery] was built in the fourth century A.D. and contains valuable Coptic manuscripts. Among the most important monasteries of Wadi El-Natrun in the Western Desert are: the Abu Ma?ar monastery, El-Suryan monastery, the Baramos monastery, and Abba Bishoy monastery. There is also the St. Menes [Mari Mina] monastery in Maryut near Alexandria. The most important monastery in the Ṣiʕid is El-Miharraq monastery which was built in the fourth century A.D. in the place where the Holy Family lived. There is also the Abba Shenuda monastery near Suhag, known as the White Monastery.

Now we want to tell you something about the life of the monks in any one of these monasteries. Of course, every monasaktaṛ . iṛṛuhbaan biyiʔḍu muʕẓam waʔtuhum fiṣṣaḷa . ilʔooḍa illi biyʕiiš fiiha ṛṛaahib fiʕuzlitu ʕan ilʕaalam ilxaarigi munqaṭiʕ liṣṣaḷaah ismaha lʔallaaya . iṛṛaahib biyiʕtibir inn ʕaleeh waagib asaasi wihuwwa ṣṣaḷaah ilmustamirra lilmaṛḍa wilʔaṛaamil wilʔaytaam wilfuʔaṛa wilmuħtagiin wilmusafiriin wizzarʕ wimayyit inniil wilħaakim wilgunuud wisalaamit ilbilaad ila aaxirihi . iṛṛuhbaan biyʕiišu ħayaat taqaššuf baṣiiṭa wmuʕẓam waʔtuhum biykuunu ṣaymiin . iṛṛaahib ṭabʕan mabyitgawwizš abadan . wiʕala fikra baṭṛiyaṛk ilʔaʔbaaṭ ilʔuṛsuzuks fimaṣr laazim yikuun aṣlu ṛaahib min iṛṛuhbaan dool . widi qaʕda maʕmuul biiha min miʔaat issiniin filkiniisa lʔibṭiyya fmaṣr . ilʔusus illi byixdimu filkanaayis dool laazim yikuunu mitgawwiziin ʔabl ma yitrisimu ʔusus .

tery has one or more churches [chapels]. The monks spend most of their time in prayer. The room in which the monk lives in isolation from the external world, confining himself to prayer, is called a cell [allaya]. The monk considers that his basic duty is constant prayer for the sick, widows, orphans, the poor, the needy, travellers, crops, the Nile waters, the ruler, soldiers, and the safety of the nation, etc. The monks live a life of asceticism and they fast most of the time. Of course, the monk never marries. And by the way, the Coptic Orthodox patriarch of Egypt must come [be chosen] from among these monks. This is a rule which has been followed for hundreds of years in the Coptic Church in Egypt. The priests who serve in the churches must be married before they are ordained.

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الاديره

MONASTERIES

قبل مانتكلم عن الأديره احب اقول لكم كلمه صغيره عن الكنيسه القبطيه الأرثوذكسيه المصريه . الكنيسه القبطيه أسسها القديس مرقس الأنجيلى سنة اربعين ميلاديه ومن وقتها الكنيسه ما اتغيرتش فى معتقداتها الرسوليه . نقدر نقول أن الكنيسه القبطيه كنيسه محافظه ، حافظت على تعاليم المسيح زى ما استلموها البطاركه الاوائل من القديس مرقس بدون اى تغيير لغاية اللحظه دى .

كتب التاريخ بتقول ان الرهبنه فى الاديره القبطيه كانت هدية مصر للعالم المسيحى كله .

دا معناه أن الرهبنه نشأت فى مصر . مؤسس الرهبنه هو القديس انطونيوس ، الاب الروحى للرهبنه العالميه . الأنبا انطونيوس اتولد فى مصر سنة ميتين وخمسين ميلاديه وعاش فى الصحراء الشرقيه يعبد الله لغاية مامات سنة تلت ميه سته وخمسين . فيه دير باسم الأنبا انطونيوس اتبنى فى المكان اللى عاش فيه فى الصحراء ، اتبنى فى القرن الرابع الميلادى . الدير فيه مكتبه مليانه مخطوطات قبطيه نادره من العصور الأولى للمسيحيه .

صحروات مصر فيها اديره قبطيه كتيره أهمها دير الأنبا بولا جنب البحر الأحمر فى الصحراء الشرقيه ، ودا اتبنى فى القرن الرابع الميلادى وفيه مخطوطات قبطيه قيّمه . من اهم اديرة وادى النطرون فى الصحراء الغربيه : دير ابو مقار ودير السريان ودير البراموس ودير انبا بشوى . فيه كمان دير مارمينا فى مريوط جنب اسكندريه . اهم الاديره اللى فى الصعيد هو دير

المحرق اللى اتبنى فى القرن الرابع الميلادى فى المكان اللى سكنت فيه العائله المقدسه . وفيه كمان دير الانبا شنوده جنب سوهاج وده معروف باسم الدير الابيض .

ودلوقت عاوزين نعرف حاجه عن حياة الرهبان اللى فى أى دير من الاديره دى . طبعا كل دير فيه كنيسه أو أكتر . الرهبان بيقضوا معظم وقتهم فى الصلاه . الأوضه اللى بيعيش فيها الراهب فى عزلته عن العالم الخارجى منقطع للصلاه أسمها " القلايه " . الراهب بيعتبر ان عليه واجب اساسى وهو الصلاه المستمره للمرضى والأرامل والايتام والفقراء والمحتاجين والمسافرين والزرع ومية النيل والحاكم والجنود وسلامة البلاد الى آخره .

الرهبان بيعيشوا حياة تقشف بسيطه ومعظم وقتهم بيكونوا صايمين . الراهب طبعا مابيتجوزش ابدا . وعلى فكره بطريرك الأقباط الأرثوذكس فى مصر لازم يكون أصله راهب من الرهبان دول . ودى قاعده معمول بيها من مئات السنين فى الكنيسه القبطيه فى مصر . القس اللى بيخدموا فى الكنايس دول لازم يكونوا متجوزين قبل ما يترسموا قس .

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/ṛuwwaad ilfikr/

ittimsaal ilfiṛʕooni ilkaatib ilmaṣri biydull ʕala taqdiiṛ maṣr fʕaṣṛaha ilfiṛʕooni lilfikr wissaqaafa wilkitaaba wilkuttaab .

maṣr fiḍlit markaz išʕaaʕ fikri lilʕaalam ilʔislaami kullu lʕiddit quṛuun , wilfaḍl fkida yirgaʕ liwguud ilʔazhaṛ . ilʔazhaṛ kaan luh taʔsiiru kamaan ʕala nahḍit uṛuppa filʕuṣuuṛ ilwusṭa . masalan ʕali ibn ilhaysam ʕaalim iṭṭabiiʕa wibaṣaṛiyyaat , wilmuʔarrix ilfaylasuuf ibn xald̆uun wiɣerhum min illi darasu filʔazhaṛ , wittargimit muʔallafathum lilluɣa llatiniyya wiluɣaat tanya , kaan luhum asaṛ maʕṛuuf ʕala lfikr ilʔuṛuppi .

ṛaaʔid innahḍa ssaqafiyya lɦadiisa fmaṣr huwwa rifaaʕa ṛaafiʕ iṭṭahṭaawi illi twalad sanat alf wtumnu miyya wwaaɦid , wimaat sanat alf wtumnu miyya talaata wsabʕiin . min ahamm aʕmaalu innu targim kutub faṛansaawi lilluɣa lʕaṛabiyya . wiṭṭahṭaawi kaan mudiir madrast ilʔalsun filqaahiṛa .

INTELLECTUAL PIONEERS

The Pharaonic statue of the Egyptian scribe testifies to Egypt's respect in the Pharaonic age for thought, culture, writing, and scribes.

Egypt has remained the center of intellectual dissemination for the Islamic world for many centuries, and the credit for this is due to Al-Azhar. Al-Azhar also had an influence on the European Renaissance in the Middle Ages. For example, Ali Ibn El-Haysam, the physicist and optician; and the historian and philosopher, Ibn Khaldun, and others who studied at Al-Azhar and whose writings were translated into Latin and other languages, had a well-known influence on European thought.

The pioneer of the modern Egyptian intellectual [cultural] movement was Rifa^{c}a Raafi^{c} El-Tahtawi [1801-1873]. Among his most important works was his translation of French books into Arabic. Tahtawi was also the director of the School of Languages in Cairo.

ašhaṛ talamzit iṭṭahṭaawi kaan iššeex miħammad ʕabdu illi assaṛ filgiil illi baʕdu taʔsiir kibiir . talamzit iššeex miħammad ʕadbu kaan luhum ilfaḍl fʔinšaaʔ ilgamʕa lʔahliyya sanat alf wtusʕu miyya wtamanya .

šuʕaṛaaʔ wikuttaab maṣr finnuṣṣ ilʔawwal min ilqaṛn ilʕišriin humma illi qaadu lħaṛaka lfikriyya fmaṣr wilʕaalam lʕaṛabi . min ašhaṛhum aħmad šawʔi wħaafiẓ ibṛahiim fiššiʕr wṭaaha ħseen wilʕaʔʔaad filkitaaba .

dilwaʔt fiih ʕadad kibiir min ilkuttaab fimuxtalaf nawaaħi ssaqaafa wimuʔallafathum ittargimit lilluɣaat ilʔagnabiyya wimin ašhaṛhum ṭawfiiʔ ilħakiim winagiib maħfuuẓ .

ilgamiʕaat wimaktabatha , wilmaglis ilʔaʕla liriʕaayit ilfunuun wilʔadaab wilʕuluum ilʔigtimaʕiyya wɣeeru min ilhayʔaat winnawaadi ssaqafiyya byuʕtabaṛu dilwaʔt min ʕawaamil izdihaaṛ ilħaṛaka lfikriyya .

The most famous of Tahtawi's students was Sheikh Mohammad Abdu who influenced the following generation greatly. Sheikh Mohammad Abdu's students were responsible for the founding of the National University in 1908.

The poets and prose writers of Egypt in the first half of the twentieth century led the intellectual movement in Egypt and the Arab world. Among the most famous are Ahmad Shawqi and Hafiz Ibrahim in poetry and Taha Hussein and [Abbas Mahmoud] El-Aqqad in prose.

Presently there are a great number of authors in various aspects of the culture and their writings have been translated into foreign languages. Among the most famous of them are Tawfik El-Hakim and Naguib Mahfouz.

The universities and their libraries, the High Council for the Patronage of the Arts, Literature and Social Sciences, and other intellectual [cultural] organizations and clubs are now considered factors in the flourishing intellectual movement.

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رواد الفكر

INTELLECTUAL PIONEERS

التمثال الفرعونى للكاتب المصرى بيدل على تقدير مصر فى عصرها الفرعونى للفكر والثقافه والكتابه والكتّاب .

مصر فضلت مركز اشعاع فكرى للعالم الأسلامى كله لمدة قرون ، والفضل فى كدا بيرجع لوجود الأزهر . الأزهر كان له تأثيره كمان على نهضة أوروبا فى العصور الوسطى . مثلا على ابن الهيثم عالم الطبيعه والبصريات والمؤرخ الفيلسوف ابن خلدون وغيرهم من اللى درسوا فى الأزهر واتّرجمت مؤلفاتهم للغه اللاتينيه ولغات تانيه ، كان لهم أثر معروف على الفكر الأوربى .

رائد النهضه الثقافيه الحديثه فى مصر هو رفاعه رافع الطهطاوى (١٨٠١ ـ ١٨٧٣) . من أهم أعماله انه ترجم كتب فرنساوى للغه العربيه . والطهطاوى كان مدير مدرسة الالسن فى القاهره .

أشهر تلامذة الطهطاوى كان الشيخ محمد عبده اللى أثر فى الجيل اللى بعده تأثير كبير . تلامذة الشيخ محمد عبده كان لهم الفضل فى انشاء الجامعه الأهليه سنة الف وتسع ميه وتمانيه .

شعراء وكتّاب مصر فى النص الأول من القرن العشرين هم اللى قادوا الحركه الفكريه فى مصر والعالم العربى.من أشهرهم أحمد شوقى وحافظ ابراهيم فى الشعر وطه حسين والعقاد فى الكتابه .

دلوقت فيه عدد كبير من الكتّاب فى مختلف نواحى الثقافه ومؤلفاتهم اتّرجمت للّغات الأجنبيه ومن اشهرهم توفيق الحكيم ونجيب محفوظ .

الجامعات ومكتباتها ، والمجلس الأعلى لرعاية الفنون والآداب والعلوم الأجتماعيه وغيره من الهيئات والنوادى الثقافيه بيعتبروا دلوقت من عوامل ازدهار الحركه الفكريه .

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/innaqd filgaṛaayid/

kuttaab maṣr ʕala ʔadd ma biyħibbuuha biyantaqidu lʔawḍaaʕ illi mabtiʕgibhumš filmugtamaʕ ilmaṣri . ʕašaan kida tlaaʔi maqalaat kitiira filgaṛaayid fiiha naqd lħagaat mutaṛassiba filmugtamaʕ min ʕuhuud lʔiħtilaal iṭṭawiila .

ħanaaxud ʕala sabiil ilmisaal maqaal likaatib maʕṛuuf*. ilmaqaal aṣlan maktuub billuγa lʕaṛabiyya lfuṣħa wana ħalaxxaṣhulkum bilʕammiyya . ilkaatib biyʔuul :

"iħna bnizhaʔ bisuṛʕa . maʕandinaaš ṣabṛ ʕala lʔistimṛaaṛ . ilwaaħid minnina byibtidi mašṛuuʕ biħamaas wibaʕdeen tinxifiḍ daṛagit ħaṛaṛtu , wimaykammilš illi btadaah . wiʕašaan kida fiih mašṛuʕaat kitiira tħammisnalha wmašafitš innuuṛ .

"iħna ʕtamadna ktiir ʕala γerna . wkaan γerna da ya imma lʔagnabi illi muħtall biladna ya imma lħukuuma btaʕtu . ilħukuuma dilwaʔt hiyya ħna . wiʕašaan kida

CRITICISM IN THE NEWSPAPERS

Egyptian writers, as much as they love her [Egypt], criticize the conditions which they do not like in Egyptian society. For this reason you find many articles in the newspapers criticizing things in the society left over from the long period of [foreign] occupation.

As an example, let us take an article by a well-known writer. The article was originally written in Classical Arabic, and I will summarize it for you in the Colloquial. The writer says:*

"We get bored in a hurry. We have no patience to continue. One of us begins a project enthusiastically and then he cools off [loses interest] and doesn't complete what he started. For this reason there are many projects for which we had enthusiasm but which never saw the light of day.

"We have depended on others a great deal. These others were either the foreigner who occupied our country or his government. We are now the government.

laazim nitɣayyaṛ . willaazim niʕtimid ʕala anfusna wmanurhiqš ilħukuuma , willaazim nitxaḷḷaṣ min ʕuyubna ʕašaan ninhaḑ bilbalad . wimanittihimš ɣerna li?ann ilmuttaham ilħa?ii?i huwwa ana winta ."

innaqd filgaṛaayid ilmaṣriyya sawaa? min ilkuttaab aw ilquṛṛaa? biyatanaawal ayy waḑʕ biyšufuuh ɣalaṭ . wilmas?uliin dilwa?t byihtammu bkull naqd yiẓhaṛ filgaṛaayid .

For this reason we must change. We must depend upon ourselves and not overburden the government and we must get rid of our faults in order to uplift the country. We must not accuse others for the real culprit is you and I."

Criticism in the Egyptian newspapers, whether from the writers or the readers deals with any condition which they see as wrong. The [government] authorities now take an interest in each criticism which appears in the newspaper.

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*aniis manṣuuṛ : il?ahṛaam , talatiin abriil sanat alf wtusʕu miyya sitta wsabʕiin .

**Anis Mansour:* *Al-Ahram, April 30, 1976.*

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النقد فى الجرائد

CRITICISM IN THE PRESS

كتّاب مصر على قد مابيحبّوها بينتقدوا الأوضاع اللى ماتعجبهمش فى المجتمع المصرى . عشان كدا تلاقى مقالات كتيره فى الجرائد فيها نقد لحاجات مترسبه فى المجتمع من عهود الأحتلال الطويله .

حناخد على سبيل المثال مقال لكاتب معروف *. المقال أصلا مكتوب باللغه العربيه الفصحى وأنا حالخصه لكم بالعاميه . الكاتب بيقول :

" احنا بنزهق بسرعه . ماعدناش صبر على الأستمرار . الواحد منا بيبتدى مشروع بحماس وبعدين تنخفض درجة حرارته ، ومابيكملش اللى ابتداه . وعشان كدا فيه مشروعات كتيره اتحمسنالها وما شافتش النور.

احنا اعتمدنا كتير على غيرنا . وكان غيرنا دايما اما الأجنبى اللى محتل بلادنا يا اما الحكومه بتاعته . الحكومه دلوقت هى احنا . وعشان كدا لازم نتغيّر . ولازم نعتمد على أنفسنا وماترهقش الحكومه . ولازم نتخلّص من عيوبنا عشان ننهض بالبلد ومانتّهمش غيرنا لأن المتهم الحقيقى هو أنا وانت " .

النقد فى الجرائد المصريه سواء من الكتّاب أو القراء بيتناول اى وضع بيشوفوه غلط . والمسؤولين دلوقت بيهتموا بكل نقد يظهر فى الجرائد .

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*انيس منصور : الاهرام ٣٠ ابريل ١٩٧٦ .

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/qişaş kifaaħ/

fiih šaxşiyyaat fittariix maşr ilħadiis, kaanit ħayathum qişaş kifaaħ witaṛaku asaṛ finnahḍa ilfikriyya wilfanniyya. wdilwaʔt ħanitkallim ʕan itneen minhum : ţaaha ħseen wiʔumm kalsuum.

ţaaha ħseen itwalad fiqaṛya fişşiʕiid wifaqad başaṛu whuwwa ţifl şyayyaṛ. ilʕaaha di ma-manaʕituuš min innu yidris filʔazhaṛ wiyaaxud minnu akbaṛ šahaada. wibaʕdeen ṛaaħ biʕsa pariis widaras fissoṛbon wixad idduktoṛaah. wilamma rigiʕ maşr itʕayyin mudarris filgamʕa.

baʕd kida itʕayyin ʕamiid kulliyyit ilʔadaab, wibaʔa akbaṛ udabaaʔ maşr wkaan biyulaqqab billaqab "ʕamiid ilʔadab ilʕaṛabi."

ʕaahit ţaaha ħseen ma-manaʕituuš min innu yibʔa waziir lilmaʕaarif sanat alf wtusʕu miyya wxamsiin. ţaaha ħseen

STORIES OF STRUGGLE

There are some personalities in the modern history of Egypt whose lives were stories of struggle and who have influenced intellectual and artistic development. At this time we will talk about two of them: Taha Hussein and Umm Kalthoum.

Taha Hussein was born in a village in Upper Egypt and lost his sight as a young child. This handicap did not prevent him from studying at Al-Azhar and earning the highest degree. After this he went on an educational mission to Paris and studied at the Sorbonne and earned the doctorate. When he returned to Egypt he was appointed a professor.

He was later appointed Dean of the Faculty of Arts, and became the greatest of Egyptian authors. He was nicknamed "the Dean of Arabic Literature."

Taha Hussein's handicap did not prevent him from becoming Minister of Education in 1950. It was Taha Hussein who imple-

huwwa illi naffiz siyaasit magganiyyit ittaʕliim ilʕaam wiʔaal inn ittaʕliim zayy ilmayya wilhawa , ħaʔʔ likull muwaaṭin . baʕd ma maat ṭaaha ħseen sanat alf wtusʕu miyya aṛbaʕa wsabʕiin ilħukuuma ʕaṛaḍit innaha tištiri beetu ʕašaan yibʔa matħaf lizzuwwaaṛ .

iššaxṣiyya ttanya hiyya umm kalsuum illi twaladit fiqaṛya ṣɣayyaṛa fiddilta min ʕeela faʔiira giddan , wimatʕallimitš fmadaaris liʔann abuuha makanš yiʔdaṛ yidfaʕ maṣariif ilmadrasa . umm kalsuum ʕallimit nafsaha lʔiraaya wilkitaaba , witʕallimit kamaan faṛansaawi , wifaṛaḍit šaxṣiyyitha fʕaalam ilɣinaaʔ , wiʔaṣbaħit muṭribit maṣr ilʔuula wmuṭribit ilʕaalam ilʕaṛabi lmufaḍḍala . nagaaħ umm kalsuum wišuhṛitha xalla nnaas winnuqqaad yisammuuha "kawkab iššarʔ ."

šuhṛit umm kalsuum ʕumṛaha ma tħaʔʔaʔit liʔayy muɣanniya maṣriyya aw ʕaṛabiyya , wiʕašaan kida xadit aʕla lʔawsima winnayašiin min ṛuʔasaaʔ idduwal ilʕaṛabiyya .

umm kalsuum ɣannit filʕawaaṣim ilʕaṛabiyya wifʔuṛuppa , wiħafalatha nagaħit nagaaħ saaħiq . wafatha

mented the policy of free general education, and said that education, like water and air, is the right of every citizen. After Taha Hussein died in 1974 the government offered to buy his house in order to make it a museum for visitors.

The second personality is Umm Kalthoum, who was born in a small village in the Delta to a very poor family. She was not educated in schools because her father was unable to pay the school fees. Umm Kalthoum taught herself to read and write, and also learned French. She became famous in the world of singing and became the greatest Egyptian singer and the most popular singer in the Arab world. Umm Kalthoum's success and fame led the people and critics to call her "the Star of the East."

Umm Kalthoum's fame has never been equalled by any Egyptian or Arab [female] singer, and for this reason she received the highest honors and awards from the Arab heads of state.

Umm Kalthoum sang in the Arab capitals and in Europe and her concerts were overwhelmingly successful. Her death in

fifibṛaayir sanat alf wtusʕu miyya xamsa wsabʕiin kaanit xusaaṛa kbiira lilmalayiin .	*February, 1975 was a great loss to millions of people.*

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قصص كفاح

STORIES OF STRUGGLE

فيه شخصيات فى تاريخ مصر الحديث ، كانت حياتهم قصص كفاح . وتركوا أثر فى النهضه الفكريه والفنيه . ودلوقت حنتكلم عن اتنين منهم : طه حسين وأم كلثوم .

طه حسين اتولد فى قريه فى الصعيد وفقد بصره وهو طفل صغير . العاهه دى مامنعتوش من انه يدرس فى الأزهر وياخد منه اكبر شهاده . وبعدين راح بعثه باريس ودرس فى السربون وخد الدكتوراه ، ولما رجع مصر اتعيّن مدرس فى الجامعه .

بعد كدا اتعيّن عميد كلية الآداب ، وبقى اكبر ادباء مصر وكان بيلقّب بلقب " عميد الأدب العربى " .

عاهة طه حسين مامنعتوش من انه يبقى وزير للمعارف سنة الف وتسع ميه وخمسين . طه حسين هو اللى نفّذ سياسة مجانية التعليم العام وقال ان التعليم زى الميه والهواء ، حق لكل مواطن . بعد ما مات طه حسين سنة الف وتسع ميه اربعه وسبعين الحكومه عرضت انها تشترى بيته عشان يبقى متحف للزوّار .

الشخصيه التانيه هى أم كلثوم اللى اتولدت فى قريه صغيره فى الدلتا من عيله فقيره جدا ، وما تعلّمتش فى مدارس لأن أبوها ماكانش يقدر يدفع مصاريف المدرسه .

أم كلثوم علّمت نفسها القرايه والكتابه ، واتعلمت كمان فرنساوى وفرضت شخصيتها فى عالم الغناء ، واصبحت مطربة مصر الاولى ومطربة العالم العربى المفضله . نجاح أم كلثوم وشهرتها خلّى الناس والنقّاد

يسموها " كوكب الشرق " .

شهرة أم كلثوم عمرها ما اتحققت لأى مغنيه مصريه أو عربيه ، وعشان كدا خدت أعلى الأوسمه والنياشين من رؤساء الدول العربيه .

أم كلثوم غنّت فى العواصم العربيه وفى اوروبا وحفلاتها نجحت نجاح ساحق . وفاتها فى فبراير سنة الف وتسع ميه خمسه وسبعين كانت خساره كبيره للملايين .

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/amiir iššuʕaraaʔ/

amiir iššuʕaṛaaʔ ilʕaṛab filʕaṣr ilħadiis huwwa ššaaʕir ilmaṣri aħmad šawʔi illi byuʕtabaṛ ʕimlaaq fiħaṛakit iššiʕr ilʕaṛabi fʕuṣuuṛu lmuxtalifa .

šawʔi huwwa illi daxxal ilmasṛaħiyya ššiʕriyya filʔadab ilʕaṛabi lamma allif masṛaħiyyit kilyupatṛa sanat alf wtusʕu miyya tisʕa wʕišriin , wimasṛaħiyyit magnuun layla baʕdaha bsanateen .

šawʔi itwalad filqaahiṛa sanat alf wtumnu miyya tamanya wsittiin witʕallim fimadrast ilħuʔuuʔ wibaʕdeen lamma saafir biʕsa parliis daras ilqanuun wilʔadab ilfaṛansaawi . lamma rigiʕ maṣr ištaɣal fidwaan ilxideewi ʕabbaas ittaani illi kaan biyuħkum maṣr waʔtaha .

lamma lingiliiz xalaʕu lxideewi min ʕala lʕaṛš filħaṛb ilʕaalamiyya lʔuula šawʔi aʕlan walaaʔu lilxideewi falingiliiz nafuuh lilʔaspanya . šawʔi ʔaʕad fiʔaspanya ṭuul muddit ilħaṛb wšaaf fiiha asaaṛ ilħaḍaaṛa lʕaṛabiyya wkatab fiiha qaṣaaʔid ṛaaʔiʕa .

THE PRINCE OF POETS

The prince of Arab poets in the modern period is the Egyptian poet _Ahmad Shawqi_ *who is considered a giant in the development of Arabic poetry in its various periods.*

It was _Shawqi_ *who introduced lyric drama into Arabic literature when he wrote the play* _Cleopatra_ *in 1929, and* _Magnun Layla_ *[*_Layla and Magnun_*] two years later.*

Shawqi *was born in Cairo in 1868 and was educated in the School of Law, then went to Paris on an educational mission where he studied French law and literature. When he returned to Egypt he worked in the cabinet of* _Khedive Abbas II_ *who ruled Egypt at that time.*

When the British deposed the Khedive during W.W.I, _Shawqi_ *proclaimed his loyalty to the Khedive and the British exiled him to Spain.* _Shawqi_ *stayed in Spain for the duration of the war and he saw there the influence of the Arab civilization and wrote beautiful poems about it.*

ilqaṣaa?id illi katabha baʕd ma rigiʕ maṣr kaanit bitʕabbaṛ ʕan amaal iššaʕb ilmaṣri wiššuʕuub ilʕaṛabiyya fikfaħha lil?istiqlaal . wilqaṣaa?id di kaan biyṛaddidha lmusaqqafiin wilmunaaḍiliin filʕaalam ilʕaṛabi kullu .

šaw?i katab kamaan qaṣaa?id ɣazal wiqaṣaa?id diiniyya w?aɣaani bilʕammiyya ɣannaaha ʕabd ilwahhaab wiɣannitha umm kalsuum . il?aɣaani di nnaas bitṛaddidha lɣaayit dilwa?t fkull makaan li?annuhum muʕgabiin bikalamha wibsalaasit maʕaniiha .

?abl wafaat šaw?i tʕamalit ħafla filqaahiṛa aʕlan fiiha šuʕaṛaa? maṣr wiššuʕaṛaa? ilʕaṛab mubayʕithum "imaaṛit iššiʕr" liššaw?i . wišaw?i biyuʕtabaṛ amiir iššuʕaṛaa? wišaaʕir iššaʕb wilʕuṛuuba wil?islaam .

šaw?i maat sanat alf wtusʕu miyya tneen witalatiin , wibeetu dilwa?t matħaf .

The poems which he wrote after returning to Egypt expressed the hopes of the Egyptian and Arab peoples in their struggle for independence. These poems were recited by the educated and the fighters [for independence] throughout the Arab world.

Shawqi also wrote love poems, religious poems and songs in the colloquial [Arabic] which were sung by Abd El-Wahhab and Umm Kalthoum. These songs are still repeated by people everywhere because they like their words and the clarity of their meaning.

Before Shawqi's death a party was given in Cairo at which the Egyptian and Arab poets acknowledged Shawqi as the "Prince of Poets." Shawqi is considered the Prince of Poets and the poet of the people and of Arabism and Islam.

Shawqi died in 1932, and his home is now a museum.

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امير الشعراء

PRINCE OF THE POETS

أمير الشعراء العرب فى العصر الحديث هو الشاعرَ المصري أحمد شوقى اللى بيعتبر عملاق فى حركة الشعر العربى فى عصوره المختلفه .

شوقى هو اللى دخّل المسرحيه الشعريه فى الأدب العربى لما ألّف مسرحيه كليوباتره سنة الف وتسع ميه تسعه وعشرين ، ومسرحية مجنون ليلى بعدها بسنتين .

شوقى اتولد فى القاهره سنة الف وتمن ميه تمانيه وستين واتعلّم فى مدرسة الحقوق وبعدين لما سافر بعثه باريس درس القانون والأدب الفرنساوى. لما رجع مصر اشتغل فى ديوان الخديو عباس التانى اللى كان بيحكم مصر وقتها .

لما الأنجليز خلعوا الخديو من على العرش فى الحرب العالميه الأولى شوقى اعلن ولاؤه للخديو فالانجليز نفوه لأسبانيا . شوقى قعد فى اسبانيا طول مدة الحرب وشاف فيها آثار الحضاره العربيه وكتب فيها قصائد رائعه .

القصائد اللى كتبها بعد ما رجع مصر كانت بتعبّر عن آمال الشعب المصرى والشعوب العربيه فى كفاحها للاستقلال . القصائد دى كان بيرددها المثقفين والمناضلين فى العالم العربى كله .

شوقى كتب كمان قصائد غزل وقصائد دينيه واغانى بالعاميه غنّاها عبد الوهاب وغنّتها أم كلثوم. الأغانى دى الناس بترددها لغاية دلوقت فى كل مكان لانهم معجبين بكلامها وبسلاسة معانيها .

قبل وفاته اتعملت حفله فى القاهره أعلن فيها شعراء مصر والشعراء العرب مبايعتهم " امارة الشعر " لشوقى . وشوقى بيعتبر أمير الشعراء وشاعر الشعب والعروبه والأسلام .

شوقى مات سنه الف وتسع ميه اتنين وتلاتين ، وبيته دلوقت متحف .

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/qişşa šaʕbiyya:
ilɣina wilfa?ŗ
biyadd ilaah/

kaan yama kaan ya saada ya kiŗaam fi?adiim izzamaan şulţaan ʕaadil biyuɦkum been innaas bilʕadl wiššafa?a . wifyoom min il?ayyam xaŗag huwwa wwaziiru rakbiin ilʕaŗabiyya lɦanţuuŗ ʕašaan işşulţaan kaan ʕaawiz yišuuf ɦalt innaas wizzaay ʕayšiin . fiššaariʕ illi waŗa l?aşr kaan fiih ŗaagil fa?iir wimiskiin ?aaʕid biybiiʕ baţaaţa wkaanit huduumu m?aţţaʕa wɦaltu wiɦša ?awi , wkaan ?aaʕid ganbu ibnu wbintu baŗdu labsiin huduum mi?aţţaʕa , wiwiššuhum aşfaŗ wiɦalithum wiɦša min ilfa?ŗ .

işşulţaan lamma šafhum şiʕbu ʕaleeh giddan wi?al lilʕaŗbagi "wa??af hina ." wibaʕat ilwaziir bitaaʕu ?allu "ŗuuɦ indahli ŗŗaagil da ." wilamma ga ŗŗaagil sa?alu şşultaan wi?allu "inta btiksab kaam filyoom ?" wiŗŗaagil ?allu "ilɦamdu lillaah , saʕaat ?iršeen wisaʕaat talaata saaɣ ."

A FOLK TALE
RICHES AND POVERTY COME FROM GOD ALONE
[ARE IN HIS HANDS]

Once upon a time, good and noble people, a long time ago, there was a just Sultan who ruled the people with justice and compassion. One day he went out riding in the carriage with his minister, because the Sultan wished to see the condition of the people and how they were living. In the street behind the palace there was a poor, wretched man sitting, selling sweet potatoes and his garments were torn and his condition was very bad. Sitting beside him were his son and daughter, also wearing torn garments, and their faces were pale [yellow] and their condition was very bad because of their poverty.

When the Sultan saw them, he felt very sorry for them and said to the driver, "Stop here." He sent his minister, saying to him, "Go call this man to me." When the man came the Sultan asked him, "How much do you earn per day?" The man told him, "Praise be to God, sometimes two,

wiṣṣulṭaan ʔallu "ʕandak awlaad ʔadd eeh ?" wiṛṛaagil ʔallu "sabʕa ." iṛṛaagil ṣiʕib ʕala ṣṣulṭaan xaaliṣ . wiṣṣulṭaan miši fħaalu wlamma rigiʕ ilʔaṣr ʔal lilwaziir "idbaħ xaṛuuf wibaʕd ma tišwiih iħšiih ṛuzz wħuṭṭ fwisṭ iṛṛuzz miit gineeh . biṭṭariʔa di ṛṛaagil da yaakul wiyitkisi huwwa wʔawlaadu ."

ilwaziir ʕamal zayy ma ʔallu ṣṣulṭaan . iṛṛaagil firiħ ʔawi lamma xad ilxaṛuuf . ħamad ṛabbina liʔannu kaan ʔaaʕid ṭuul innahaaṛ ʕala laħm baṭnu miskiin . ilħamdu lillaah gaalu aklu wʔakl mṛaatu wʔakl ʕyaalu . ilxaṛuuf kaan mašwi wriħtu ṭalʕa , ħaaga tgarri rriiʔ .

iṛṛaagil bitaaʕ ilbaṭaaṭa kaan ʔaaʕid gamb dukkaan naggaaṛ , ṛaagil ṣaaħib mazaag , laakin šarih , wiʔanaani wṭammaaʕ , ṛaagil ʕeenu farɣa mayimlahaaš illa tturaab . innaggaaṛ šamm riiħit ilxaṛuuf ilmašwi , wṭiliʕ baṛṛa dukkaanu , wšaaf bayyaaʕ ilbaṭaaṭa ʔaaʕid wilxaṛuuf ʔuddaamu ʔallu "eeh da ?" fabayyaaʕ ilbaṭaaṭa ʔallu

sometimes three piasters." The Sultan said, "How many children do you have?" The man said, "Seven." The Sultan felt very sorry for the man. Then the Sultan continued on his way, and when he returned to the palace he said to the minister, "Slaughter a sheep and after you roast it, stuff it with rice and put in the middle of the rice a hundred pounds. In this way the man and his children can eat and clothe themselves."

The minister did as the Sultan told him. The man was overjoyed when he received the lamb. He thanked God because he had gone hungry all day. Praise be to God, he [now] had food for himself, his wife and his children. The lamb was roasted and the aroma of it made his mouth water.

The sweet potato vendor was sitting beside a carpenter's shop. He [the carpenter] was a man of expensive tastes, gluttonous, selfish, greedy and insatiable. The carpenter smelled the aroma of the roast lamb and came out of his shop, and saw the sweet potato vender sitting with the roast lamb before him. He said to him,

"rizʔ ilʕiyaal baʕatulhum ṛabbina ." fannaggaaṛ ʔallu "ya ṛaagil baʔa humma ʕiyaalak yifhamu lfarʔ been laħmit ilxaṛuuf ilmašwi wilfuul ilmidammis ? eeh ṛaʔyak ? taaxud fiih talaata gneeh ?" bayyaaʕ ilbaṭaaṭa fakkaṛ , wiʔaal linafsu "ṣaħiiħ ana aaxud ittalaata gneeh aštiri bxamsa saaɣ ʕeeš wibxamsa saaɣ fuul midammis , naakul kullina wniħmid ṛabbina wyifḍal maʕaaya tneen gineeh wtisʕiin ʔirš". ṛaaħ idda lxaṛuuf linnaggaaṛ . winnaggaaṛ ṛawwaħ ilbeet kal min ilxaṛuuf williʔi lmiit gineeh , ḍaṛabhum figeebu , wala miin šaaf wala miin diri .

baʕd usbuuʕ iṣṣulṭaan ʔaal lilwaziir "yaḷḷa biina nšuuf aħwaal innaas winmuṛṛ ʕala ṛṛaagil bayyaaʕ ilbaṭaaṭa illi waṛaana hina nšuuf eeh aħwaalu baʕd ma xad ilfiluus ." ṛaaħu wliʔyu ṛṛaagil ħaltu zayy ma hiyya matɣayyaṛitš . iṣṣulṭaan itʕaggib . ṛawwaħ ilbeet wibaʕat ilwaziir liṛṛaagil ʔallu "taʕaala kallim maʕaali iṣṣulṭaan , ʕawzak ." ṛaaħ iṛṛaagil xad šiwaal ilbaṭaaṭa

"What's that?" The sweet potato vender replied, "God's blessing for the children." So the carpenter said to him, "My good man, your children don't know the difference between mutton and fuul [fava beans]. What do you think--will you take three pounds for it?" The sweet potato vender thought a bit , and said to himself, "It's true, if I take the three pounds and buy five piasters worth of bread and five piasters worth of fuul, we can all eat and praise God, and I'll still have two pounds and ninety piasters left." So he gave the lamb to the carpenter. The carpenter went home and ate some of the lamb and found the hundred pounds. He put them in his pocket, and no one saw him and no one knew.

After a week the Sultan said to the minister, "Let us go and see the condition of the people and pass by the man who sells sweet potatoes [who lives] behind us to see how he is, after receiving the money." They went and found the man in the same state - it had not changed at all. The Sultan was astonished. He went home and sent his minister to the man. The minister said [to the man], "Come, His

btaaʕu mʕaah wiṛaaħ ilʔaṣr .

iṣṣulṭaan ʔallu "ya ṛaagil ana šuftak ɣalbaan inta wiwlaadak wiħabbeet asaʕdak widdeetak miit gineeh . waddethum feen ?" iṛṛaagil ħakaalu lħikaaya faṣṣulṭaan ʔallu "ṭayyib illi faat maat . siibak min ilmaaḍi . taʕaala mʕaaya ." wixadu ʕala lxazna btaʕtu , xazna kbiira ʔawi , fataħhaalu wʔallu "xud illi nta ʕawzu , filuus , dahab , gawaahir . zayy ma nta ʕaawiz ." wiṣṣulṭaan ṭiliʕ baṛṛa lʔooḍa wsaabu . iṛṛaagil kabb ilbaṭaaṭa illi fiššiwaal wimala ššiwaal filuus widahab wigawaahir wiṛaaħ liṣṣultaan baas ʕala iidu wʔallu "kattaṛ alf xeerak ya siidi ." wišaal iššiwaal ʕala kitfu wnizil ʕala ssalaalim bitaʕt ilʔaṣṛ faṛħaan biyɣanni wsaʕiid . wihuwwa naazil itkaʕbil fiʔawwil sillima . wiṛaaħ waaxid baaʔi ssalaalim kaṛṛ , wiššiwaal ittiʔiil iddaħṛag fooʔu . wiʔiʕ , wiṣil aaxir sillima dmaaɣu maksuuṛa ħittiteen wimuxxu mdašdiš widammu saayiħ . maat aḷḷaah yirħamu . la nafaʕitu lfiluus wala ddahab wala lgawaahir . ṣaħiiħ ilɣina wilfaʔṛ biyadd llaah . wituuta

Highness the Sultan wants to see you." The man took his sack of potatoes with him and went to the palace.

The Sultan said to him, "My good man, I saw you and your children [were] miserable and I wanted to help you, so I gave you a hundred pounds. What did you do with them?" The man told him the story and the Sultan said, "All right, what is done is done. Forget the past. Come with me." He took [the man] to his treasury, a very big treasury, opened it for him, and said, "Take what you want - money, gold, jewels Whatever you want." Then the Sultan went out of the room and left him. The man dumped the sweet potatoes out of his sack and filled it with money, gold and jewels and then went to the Sultan, and kissed his hand and said, "May God increase your prosperity a thousand fold, master." He put the sack over his shoulder and went down the stairs of the palace, joyful, singing and happy. When he was going down he stumbled on the first step, and he fell down the rest of the stairs, the heavy bag rolling on top of him. He fell, landing at the bottom of the stairs with his skull cracked

tuuta firɣit ilħadduuta .

and his brains crushed and his blood spilled. He died, God have mercy upon him. He didn't benefit from the money, the gold, or the jewels. It is true that riches and poverty come from the hand of God alone. And so the story ends.

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قصة شعبية

الغنى والفقر بيد الله

A FOLK TALE: RICHES AND POVERTY
COME FROM GOD ALONE [ARE IN HIS HANDS]

كان ياما كان ياساده ياكرام فى قديم الزمان سلطان عادل بيحكم بين الناس بالعدل والشفقه . وفى يوم من الأيام خرج هو ووزيره راكبين العربيه الحنطور عشان السلطان كان عاوز يشوف حالة الناس وازاى عايشين . فى الشارع اللى ورا القصر كان فيه راجل فقير ومسكين قاعد بيبيع بطاطا وكانت هدومه مقطعه وحالته وحشه قوى ، وكان قاعد جنبه ابنه وبنته برضه لابسين هدوم مقطعه ، ووشهم أصفر وحالتهم وحشه من الفقر .

السلطان لما شافهم صعبوا عليه جدا . وقال للعربجى " وقّف هنا " . وبعت الوزير بتاعه قال له " روح انده لى الراجل دا . ولماجا الراجل سأله السلطان وقال له " انت بتكسب كام فى اليوم ؟ " والراجل قال له " الحمد لله ، ساعات قرشين وساعات تلاته صاغ " والسلطان قال له " عندك أولاد قد ايه ؟ " والراجل قال له " سبعه " . الراجل صعب على السلطان خالص . والسلطان مشى فى حاله ولما رجع القصر قال للوزير " ادبح خروف وبعد ما تشويه احشيه رز وحط فى وسط الرز مية جنيه . بالطريقه دى الراجل دا ياكل ويتكسى هو واولاده .

الوزير عمل زى ماقال له السلطان . الراجل فرح قوى لما خد الخروف . حمد ربنا لانه كان قاعد طول النهار على لحم بطنه مسكين . الحمد لله جاله أكله وأكل مراته وأكل عياله . الخروف كان مشوى وريحته طالعه

حاجه تجرى الريق .

الراجل بتاع البطاطا كان قاعد جنب دكان نجار ، راجل صاحب مزاج ، لكن شره وانانى وطماع ، راجل عينه فارغه ما يملاهاش الا التراب . النجار شم ريحة الخروف المشوى ، وطلع بره دكانه وشاف بياع البطاطا قاعد والخروف قدامه . قال له " ايه دا ؟ " فبياع البطاطا قال له " رزق العيال بعته لهم ربنا " . فالنجار قال له " ياراجل بقى هم عيالك يفهموا الفرق بين لحمة الخروف المشوى والفول المدمس؟ ايه رأيك ؟ تاخد فيه تلاته جنيه ؟ " بياع البطاطا فكر ، وقال لنفسه " صحيح انا آخد التلاته جنيه اشترى بخمسه صاغ عيش وبخمسه صاغ فول مدمس ، ناكل كلنا ونحمد ربنا ويفضل معايا اتنين جنيه وتسعين قرش ." راح ادا الخروف للنجار . والنجار روّح البيت كل من الخروف ولقى المية جنيه ، ضربهم فى جيبه ، ولا من شاف ولا من درى .

بعد اسبوع السلطان قال للوزير " يلّا بينا نشوف أحوال الناس ونمرّ على الراجل بياع البطاطا اللى ورانا هنا نشوفايه أحواله بعد ماخد الفلوس " . راحوا ولقيوا الراجل حالته زي ماهى ما اتغيرتش . السلطان اتعجب . روّح البيت وبعت الوزير للراجل قال له " تعالى كلم معالى السلطان عاوزك " . راح الراجل خد شوال البطاطا بتاعه معاه وراح القصر .

السلطان قال له " ياراجل أنا شفتك غلبان انت واولادك وحبيت اساعدك واديتك مية جنيه . ودّيتهم فين ؟ " الراجل حكى له الحكايه فالسلطان قال له " طيب اللى فات مات . سيبك من الماضى . تعالى معاى " . وخده على الخزنه بتاعته ، خزنه كبيره قوى ، فتحهاله وقال له " خد اللى انت عاوزه ، فلوس ، دهب ، جواهر . زي ما انت عاوز " . والسلطان طلع بره الأوضه وسابه . الراجل كب البطاطه اللى فى الشوال وملى الشوال فلوس ودهب وجواهر وراح للسلطان باس على ايده وقال له " كتر الف خيرك ياسيدى " .

وشال الشوال على كتفه ونزل على السلالم بتاعت القصر فرحان بيغني وسعيد. وهو نازل اتكعبل فى اول سلمه ، وراح واخد باقى السلالم كرّ ، والشوال التقيل اتدحرج فوقه . وقع ، وصل آخر سلمه دماغه مكسوره حتتين ومخه مدشدش ودمه سايح . مات الله يرحمه . لا نفعته الفلوس ، ولا الدهب ، ولا الجواهر . صحح الغنى والفقر بيد الله ، وتوته توته فرغت الحدوته .

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/nukat maṣriyya/	EGYPTIAN JOKES
[1] ahlan wasahlan	[1] *Welcome*
ilbuliis ʔabaḍ ʕala talaata sakṛaniin ʕamalu xnaaʔa wxadhum ʕala lʔism .	*The police arrested three drunks who were having a fight and took them to the police station.*
iẓẓaabiṭ - inta smak eeh ?	*Officer - What's your name?*
ilʔawwal - ʕaṭiyya fanuus .	*First Drunk - Atiya Fanus [Lantern].*
iẓẓaabiṭ - winta ?	*Officer - And you?*
ittaani - ʕali ʔandiil .	*Second Drunk - Ali Andil [Lamp].*
iẓẓaabiṭ - winta ?	*Officer - And you?*
ittaalit - ibṛahiim mašʕal .	*Third Drunk - Ibrahim Mash^{c}al [Torch].*
iẓẓaabiṭ - ʕaal . da ntu nawwaṛtu lʔism .	*Officer - Okay. You've lit up [honored] the station.*
[2] min aṛbaʕ talaaf sana	[2] *Four Thousand Years Ago*
itneen ʕummaal biykallimu baʕḍ whumma byibnu lhaṛam ilʔakbar .	*Two workers are talking while building the Great Pyramid.*
waaḥid - iḥna taʕbiin nafsina kida leeh ?	*One - Why are we working so hard [tiring ourselves out like this]?*
ittaani- ya axi ʕašaan issuyyaaḥ yinbisiṭu.	*Two - To make the tourists happy, friend.*

[3] amr̦aaḍ iṣṣeef *	[3] *Summer Diseases* *
- tiʔdar̦ yaduktoor̦ tilaxxaṣ lissaada lmušahidiin·· eeh amr̦aaḍ iṣṣeef ?	- *Doctor, can you summarize for the viewers... what are the summer diseases?*
- amr̦aaḍ iṣṣeef hiyya : idduzintarya wittayfuud wiħumma ssanawiyya lʕamma .	- *The summer diseases are: dysentery, typhoid and the General Secondary School Examination fever.*

* *From Al-Ahram, May 7, 1976*

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نكت مصريـــــــــه

EGYPTIAN JOKES

(١) أهلا وسهلا :

البوليس قبض على تلاته سكرانين عملوا خناقه وخدهم على القسم .

الظابط – انت اسمك ايه ؟

الأول – عطيه فانوس .

الظابط – وانت ؟

التانى – علي قنديل .

الظابط – وانت ؟

التالت – ابراهيم مشعل .

الظابط – عال – دا انتم نورتوا القسم .

(٢) من ٤٠٠٠ سنه

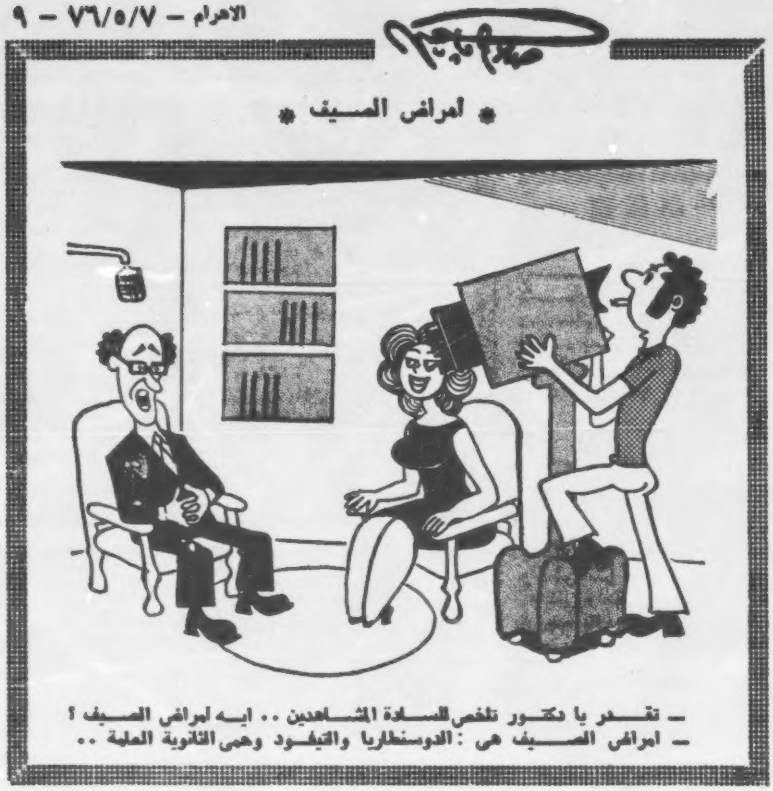
اتنين عمّال بيكلموا بعض وهما بيبنوا الهرم الأكبر .

واحد – احنا تاعبين نفسنا كدا ليه ؟

التانى – يا اخى عشان السياح ينبسطوا .

(٣) من الاهرام، سبعه مايو سنة الف وتسعميه سته وسبعين .

الاهرام – ٧/٥/٧٦ – ٩



* امراض الصيف *

ـ تقدر يا دكتور تلخص للسادة المشاهدين .. ايه لمراض الصيف ؟
ـ امراض الصيف هى : الدوسنطاريا والتيفود وحمى الثانوية العامة ..

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/nidaʔaat ilbayyaʕiin/

ilbayyaʕiin fimaṣr imma biyibʔa ʕandunum dakakiin ṣuγayyaṛa aw kibiira aw bayyaʕiin mutagawwiliin . ilbayyaʕiin illi fiddakakiin innaas ʕarfiin ilbuḍaaʕa illi ʕanduhum . yaʕni ʕarfiin humma biybiiʕu eeh . ilbayyaʕiin ilmutagawwiliin , widool muʕẓamhum filʔaħyaaʔ iššaʕbiyya wibiybiiʕu xuḍaaṛ wifakha , laazim yinaadu ʕala lbuḍaaʕa illi mʕaahum biṣoot murtafiʕ ʕalašaan innaas filbuyuut yismaʕuuhum wiyiʕṛafu humma biybiiʕu eeh wiyindahu ʕaleehum wiyištiru minhum . innidaʔaat bitaaʕit ilbayyaʕiin ilmutagawwiliin bitibʔa ʕibaṛaat biyraddiduuha lbayyaʕiin dool min miʔaat issiniin wimabtitγayyaṛš , wibtitʔaal binaγama xaṣṣa .

yaʕni masalan bayyaaʕ ilʕinab biynaadi ʕala lʕinab wiyʔuul "ya gawaahir ya ʕinab ," wibayyaaʕ ilfigl biynaadi wyʔuul "lubya ya figl lubya" aw "waraawir ya figl ," wibayyaaʕ iṭṭamaaṭim biyʔuul "ward ya ṭamaaṭim" . ṭabʕan nilaaħiẓ hina inn ilbayyaaʕ biyistaʕmil ṣifaat biyiwṣif biiha lxuḍaaṛ wilfakha

VENDORS' CALLS

Vendors in Egypt either have large or small stores, or are roving vendors. People know the goods of the vendors who have stores. That is, they know what they [the vendors] are selling. The roving vendors, most of whom work in the popular districts and sell vegetables and fruit, must call out what goods they have in a loud voice so that the people in the houses hear them and know what they are selling, and can call to them and buy from them. The calls of the roving vendors are expressions which these vendors have repeated for hundreds of years and which don't change, and are uttered with a special intonation.

That means, for example, the grape vendor calls out his grapes, saying, "Jewels, grapes" ["My grapes are like jewels."] and the radish vendor calls "Beans, radishes, beans" ["My radishes are as crisp as beans."] or "My radishes are tender." The tomato seller says "Roses, tomatoes." ["My tomatoes are illi biybiʕha . saʕaat ilbayyaaʕ biyinsib ilfakha lʔaħsan balad aw makaan biyizṛaʕha zayy masalan "ya fayyuumi ya ʕinab" aw "ilʔaṣab iṣṣiʕiidi" aw "ilʕads ilʔisnaawi ."

ilbayyaʕiin ilmutagawwilin qismeen : qism biyduuṛ fiššaariʕ wiħaaṭiṭ ilxuḍaaṛ bitaaʕu ʕala ʕaṛabiyya , wida laazim tinzillu ʕašaan tištiri minnu , wilqism ittaani šaayil ħagtu fimšanna aw ʔuffa ʕala ṛaasu wda tindah ʕaleeh yiṭlaʕ lak liɣaayit ʕandak .

like roses."] Of course, we notice here that the vendor uses adjectives [metaphors] to describe the vegetables and fruits he is selling. Sometimes the vendor attributes the fruits to the best town or place where they are grown [the town where the best fruit is grown] , like "Fayyoumi grapes" or "Siʕidi sugar cane" or "Isnaawi lentils."

The roving vendors are of two groups: one group walks the streets with their vegetables on a cart, and you have to go down to them to buy from them, and the other group carry their goods in a basket on their heads, and you call to them and they come up to your door.

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نداءات البياعين

VENDORS' CALLS

البياعين فى مصر اما بيبقى عندهم دكاكين صغيره أو كبيره أو بياعين متجولين . البياعين اللى فى الدكاكين الناس عارفين البضاعه اللى عندهم . يعنى عارفين هم بيبيعوا ايه . البياعين المتجولين ، ودول معظمهم فى الأحياء الشعبيه وبيبيعوا خضار وفاكهه ، لازم ينادوا على البضاعه اللى معاهم بصوت مرتفع علشان الناس فى البيوت يسمعوهم ويعرفوا هم بيبيعوا ايه ويندهوا عليهم ويشتروا منهم . النداءات بتاعت البياعين المتجولين بتبقى عبارات بيرددها البياعين دول من مئات السنين وما بتتغيرش وبتتقال بنغمه خاصه .

يعنى مثلا بياع العنب بينادى على العنب ويقول " ياجواهر ياعنب "، وبياع الفجل بينادى ويقول " لوبيا يافجل لوبيا " أو " وراور يافجل " وبياع الطماطم بيقول " ورد ياطماطم ". طبعا نلاحظ هنا أن البياع بيستعمل صفات بيوصف بيها الخضار والفاكهه اللى بيبيعها . ساعات البياع بينسب الفاكهه لأحسن بلد أو مكان بيزرعها زي مثلا " يافيومى ياعنب " أو " القصب الصعيدى" أو" العدس الأسناوى " .

البياعين المتجولين قسمين : قسم بيدور فى الشارع وحاطط الخضار بتاعه على عربيه ، ودا لازم تنزل له عشان تشترى منه . والقسم التانى شايل حاجته فى مشنه أو قفه على راسه ودا تنده عليه يطلع لك لغاية عندك.

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/ʕibaṛaat šaaʔiʕa/

winta fmaṣr tismaʕ ʕibaṛaat biyṛaddiduuha nnaas fimunasabaat kitiira , ʕibaṛaat liha dalalitha wbitʕabbaṛ ʕan ṭabʕ iššaʕb ilmaṣri .

tikuun ʔalʔaan ʕala ħaaga masalan fatismaʕ innaas yiʔuluulak "ittikil ʕala ḷḷaah," aw"xalli ttikaalak ʕala ḷḷaah," aw "ʔuul ya ṛabb," aw "matxafš aḷḷaah kariim," "ṛabbina kbiir ," aw "matxafš ṛabbak yusturṛ ," "bʔizn illaah mawḍuuʕak ħayintihi ʕala xeer," aw "in šaaʔ aḷḷaah mawḍuuʕak ħayintihi ʕala xeer ." ilʕibaṛaat di tiwarriik ʔadd eeh innaas bitiʕtimid ʕala ḷḷaah wiʔinn zikr ism aḷḷaah fitadbiir ħayaat ilʔinsaan muhimm giddan .

ism aḷḷaah biyuzkaṛ fiʕibaṛaat kitiira tanya min baab idduʕaaʔ zayy masalan "aḷḷaah yixalliik ," "aḷḷaah yiddiik iṣṣiħħa," "aḷḷaah yixallilak awlaadak," "aḷḷaah yirzuʔak ," "aḷḷaah yiftaħ ʕaleek," "ṛabbina

COMMON EXPRESSIONS

When you are in Egypt you will hear phrases which are repeated by people on many occasions, phrases which have their own significance and express the nature of the Egyptian people.

If you are worried about something, for example, you hear people say to you, "Depend on God" or "Put your faith in God," or "Call upon God," or "Don't worry, God is gracious," or "God is great," or "Don't worry, [your] God will provide," or "God willing, [*both* biʔizn illaah *and* ʔin shaaʔ aḷḷaah] *your problem will end well." These phrases show you to what extent people depend upon God and that the mention of the name of God is very important in directing a person's life.*

The name of God is mentioned in many other phrases in the way of invocation [supplication], like "May God keep you," "May God grant you health," "May God keep your children [for you]," "May God provide for you," "May

yiftaħha fwiššak ," "ṛabbina yʕalli maratbak.," wiɣerha .	God grant you success," "May God open [the way] before you," "May God raise your position," and others.
lamma tzuuṛ innaas tismaʕ ʕibaṛaat taṛħiib zayy "nawweṛt betna" wiṛṛadd ʕaleeha "minawwaṛ biʔaşħaabu," aw "aḷḷaan yinawwaṛ ʕaleek." aw "šaṛṛaftina" wiṛṛadd ʕaleeha "aḷḷaah yišaṛṛaf miʔdaaṛak." aw "anistina" wiṛṛadd ʕaleeha "aḷḷaah yiʔansak."	When you visit people you hear phrases of welcome such as "You have lit our house" and the reply to this is "It is lit by its owners." Or "May God light for you your way ," or "You have honored us" and the reply is "May God honor you." Or "You have entertained us" and the reply is "May God accompany [entertain] you."
fiih ʕibaṛaat bitustaʕmal fimunasabaat xaşşa yaʕni masalan lamma waaħid yiħlaʔ tiʔullu "naʕiiman" wihuwwa yrudd yʔuul "anʕama ḷḷahu ʕaleek ." wilamma waaħid yišṛab fingaal ʔahwa masalan , baʕd ma yxaḷḷaş tiʔullu "haniyyan" wiṛṛadd ʕaleeha "aḷḷaah yihanniik ."	There are some phrases which are used on particular occasions, like, for example, when someone shaves or gets his hair cut you say to him "Blessings," and he replies saying "May God bless you." When one drinks a cup of coffee, for example, after he finishes you say to him, "May it do you much good," and the reply is "May God give you happiness."

***

عبارات شائعه

COMMON EXPRESSIONS

وانت فى مصر تسمع عبارات بيرددوها الناس فى مناسبات كتيره ، عبارات لها دلالتها وبتعبر عن طبع الشعب المصرى .

تكون قلقان على حاجه مثلا فتسمع الناس يقولوا لك " اتكل على الله " أو " خلى اتكالك على الله " أو " قول يارب " أو "ماتخافش الله كريم "، " ربنا كبير" أو "ماتخافش ربك بيستر " " باذن الله موضوعك حينتهى على خير " أو " ان شاء الله موضوعك حينتهى على خير " . العبارات دى توريك قد ايه الناس بتعتمد على الله وان ذكر اسم الله فى تدبير حياة الأنسان مهم جدا .

اسم الله بيذكر فى عبارات كتيره تانيه من باب الدعاء زى مثلا : " الله يخليك " ، " الله يديك الصحه " ، " الله يخلى لك اولادك " ، "الله يرزقك " ، "الله يفتح عليك " ، "ربنا يفتحها فى وشك " ، " ربنا يعلى مراتبك " وغيرها .

لما تزور ناس تسمع عبارات ترحيب زى : " نورت بيتنا " والرد عليها " منور باصحابه " ، أو " الله ينور عليك " أو " شرفتنا " والرد عليها " الله يشرف مقدارك " أو " آنستنا " والرد عليها " الله يؤانسك ".

فيه عبارات بتستعمل فى مناسبات خاصه يعنى مثلا لما واحد يحلق تقول له " نعيما " وهو يرد ويقول " انعم الله عليك " ولما واحد يشرب فنجال قهوه مثلا ، بعد ما يخلص تقول له " هنيا " والرد عليها " الله يهنيك " .

***

/maʕlihš !/

fiih suyyaaf biyzuuṛu maṣr limuddit usbuʕeen aw talaata wimabyistaxdimuuš wihumma hnaak illa lluɣa lʔingiliiziyya wibyirgaʕu bladhum miš ʕarfiin kilma waħda bilʕaṛabi . laakin yanduṛ inn waaħid minhum maykunš simiʕ wiʕirif kilmit maʕlihš [maʕliišš] .

likilma di btustaxdam fimaṣr ktiir giddan fiħadiis innaas kull yoom wifmunasabaat mutaʕaddida , wibitxalli ssaayiħ yiħtaaṛ fifahm maʕnaaha lħaʔiiʔi .

maʕlihš [maʕliišš] muštaqqa min ʕibaaṛa billuɣa lʕaṛabiyya lfuṣħa wihiyya "ma ʕalayhi šayʔ ." wilʕibaaṛa di maʕnaaha inn iššaxṣ illi bnitkallim ʕaleeh maʕamalš ħaaga tistaħaʔʔ lmuʔaxza . wʕašaan kida kilmit maʕlihš bititʔaal fimuʕẓam ilʔaħyaan littaʕbiir ʕan ilmaʕna da . yaʕni ykuun waaħid biyištiki min taṣaṛṛufaat waaħid taani , tʔuum tiʔulu "maʕlihš , samħu lmaṛṛa di ." wisaʕaat tikuun iššakwa min waḍʕ miš min šaxṣ wibaṛḍu tʔulu "maʕlihš ,

NEVER MIND!

Some tourists visit Egypt for two or three weeks and use only English while they are there, and return to their countries not knowing a single word of Arabic. But it is rare that one of them has not heard or learned the word "maʕlish". [never mind!].

This word is used very frequently in Egypt in people's daily speech, and on a variety of occasions, which makes the tourist confused as to its real meaning.

"Maʕlish" is derived from a phrase in Classical Arabic, "ma ʕalayhi šayʔ" ["There is nothing against him."] This phrase means that the person we are talking about has not done anything which deserves blame. For this reason, the word "maʕlish" is usually said to express this meaning. That is, when a person is complaining about another person's behavior, you say to him, "maʕlish [never mind], forgive him this time." Sometimes the complaint is about

istaħmil" wiyib?a hina maʕnaaha "mayhimmakš ." aw "matihtammiš ." wi?aħyaanan bitit?aal fiʕbaaṛit ṛagaa? zayy "maʕlihš , ʕašan xaṭri ."

kilmit maʕlihš min kutṛ istixdamha ba?it maʕaniiha ktiira wibtitwa??af ʕala lmunasba illi btustaʕmal fiiha , wilʕibaaṛa illi btustaxdam fiiha .

ya taṛa fhimtu maʕnaaha ? iza kuntu mafhimtuuš yib?a "maʕlihš ."

a situation, not a person, and again you say "maʕlish [never mind], be patient," and here its meaning is "Don't let it bother you," or "Don't worry." Sometimes it is said in a phrase of request like "maʕlish, [do it] for my sake."

The meanings of the word "maʕlish", due to its frequent use have grown in number, and depend upon the occasion and the expression in which it [the word] is used.

I wonder if you understand its meaning? If not, then never mind [maʕlish].

* * *

معلهش !

NEVER MIND!

فيه سيّاح بيزوروا مصر لمدة اسبوعين أو تلاته ومابيستخدموش وهم هناك الا اللغه الأنجليزيه وبيرجعوا بلادهم مش عارفين كلمه واحده بالعربى. لكن يندر أن واحد منهم مايكونش سمع وعرف كلمة معلهش.

الكلمه دى بتستخدم فى مصر كتير جدا فى حديث الناس كل يوم ، وفى مناسبات متعدده ، وبتخلّى السايح يحتار فى فهم معناها الحقيقى .

معلهش مشتقه من عباره باللغه العربيه الفصحى وهى "ما عليه شئ" . والعباره دى معناها ان الشخص اللى بنتكلم عليه ماعملش حاجه تستحق المؤاخذه وعشان كدا كلمة معلهش بتتقال فى معظم الأحيان للتعبير عن المعنى دا . يعنى يكون واحد بيشتكى من تصرفات واحد تانى ، تقوم تقول له " معلهش ، سامحه المره دى " . وساعات تكون الشكوى من وضع مش من شخص وبرضه تقول له " معلهش ، استحمل " ويبقى هنا معناها " مايهمكش" أو"ما تهتمش" . واحيانا بتتقال فى عبارة رجا" ، زى " معلهش ، عشان خاطرى ".

كلمة معلهش من كتر استخدامها بقت معانيها كتيره وبتتوقف على المناسبه اللى بتستعمل فيها والعباره اللى بتستخدم فيها .

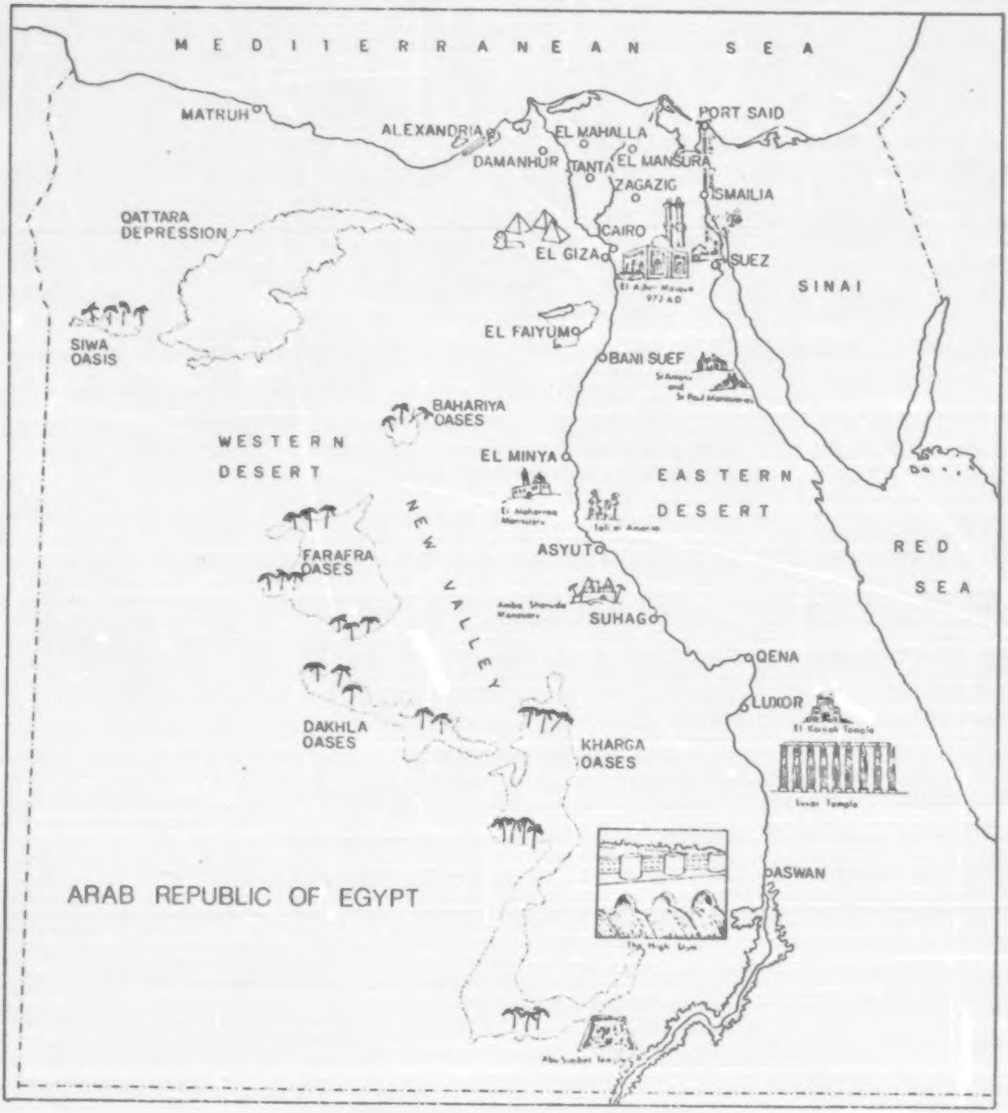
ياترى فهمتوا معناها ؟ اذا كنتوا مافهمتوش يبقى " معلهش" .

***

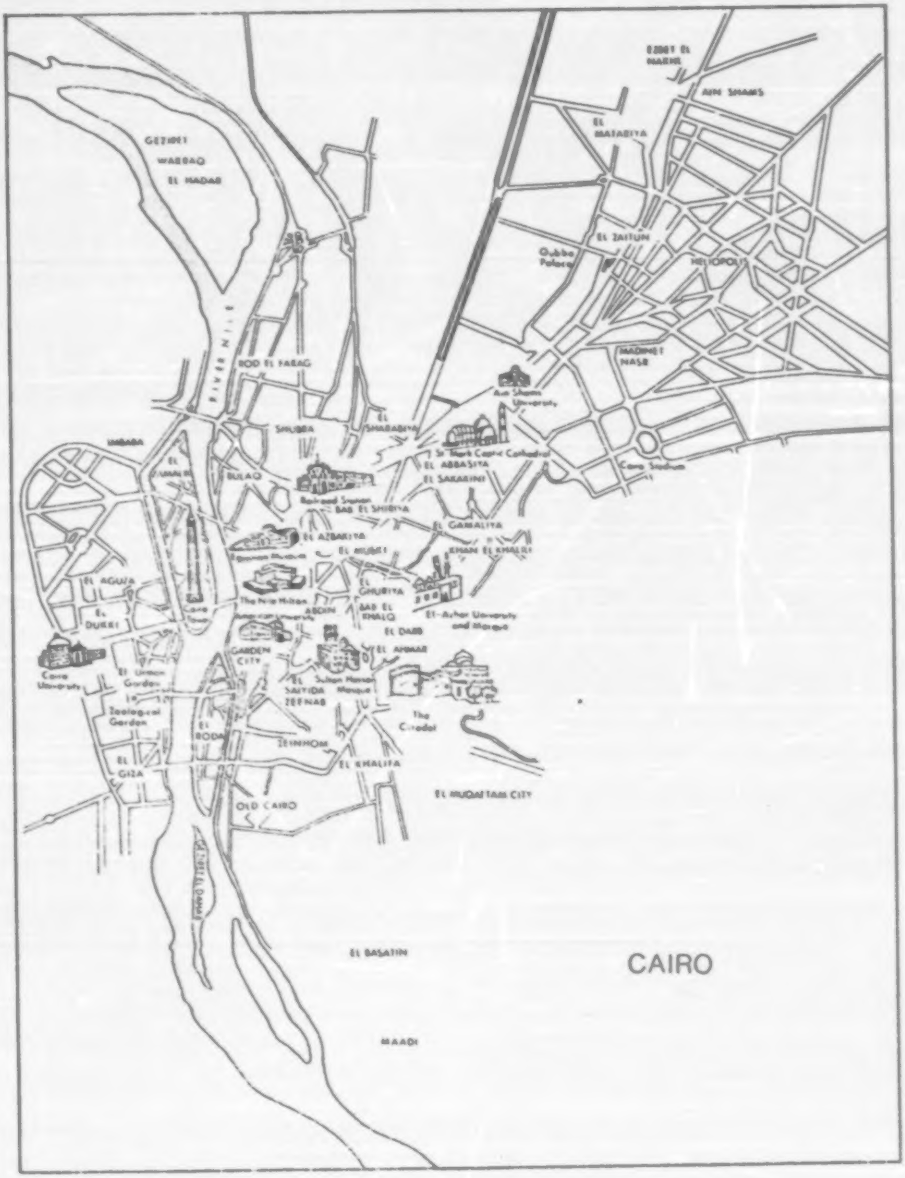
PART THREE

APPENDIX

1 - MAP OF EGYPT


MEDITERRANEAN SEA
MATRUH
ALEXANDRIA
DAMANHUR
EL MAHALLA
TANTA
EL MANSURA
PORT SAID
ZAGAZIG
ISMAILIA
QATTARA DEPRESSION
CAIRO
EL GIZA
SUEZ
El Azhar Mosque 972 AD
SINAI
SIWA OASIS
EL FAIYUM
BANI SUEF
St Antony and St Paul Monasteries
BAHARIYA OASES
WESTERN DESERT
EL MINYA
EASTERN DESERT
El Moharraq Monastery
Tell el Amarna
NEW VALLEY
FARAFRA OASES
ASYUT
RED SEA
Amba Shenuda Monastery
SUHAG
QENA
LUXOR
El Karnak Temple
DAKHLA OASES
KHARGA OASES
Luxor Temple
ASWAN
ARAB REPUBLIC OF EGYPT
The High Dam
Abu Simbel Temples

2 - MAP OF CAIRO


GEZIRET
WARRAQ
EL HADAR
RIVER NILE
ROD EL FARAG
SHUBRA
EL SHARABIYA
EZBET EL NAKHL
AIN SHAMS
EL MATARIYA
EL ZAITUN
Qubba Palace
HELIOPOLIS
MADINET NASR
Ain Shams University
St Mark Coptic Cathedral
EL ABBASIYA
EL SAKAKINI
Cairo Stadium
IMBABA
EL ZAMALEK
BULAQ
Railroad Station
BAB EL SHIRIYA
EL GAMALIYA
KHAN EL KHALILI
EL AZBAKIYA
Egyptian Museum
EL MUSKI
EL AGUZA
EL DUKKI
Cairo Tower
The Nile Hilton
American University
ABDIN
EL GHURIYA
BAB EL KHALQ
El-Azhar University and Mosque
EL DARB
EL AHMAR
Cairo University
GARDEN CITY
El Urman Garden
Zoological Garden
EL SAIYIDA ZEINAB
Sultan Hasan Mosque
The Citadel
EL RODA
ZEINHOM
EL KHALIFA
EL GIZA
EL MUQATTAM CITY
OLD CAIRO
EL BASATIN
MAADI
CAIRO

3 - EGYPTIAN CURRENCY

(a) *Basic Monetary Units*

gineeh (ilgineeh ilmaṣri) = miit ʔirš	*pound (Egyptian)* = *100 piasters*
ʔirš (ʔirš saaγ) = ʕašṛa malliim	*piastre* = *10 millimes*

***

(b) *Paper Currency issued by* /ilbank ilmarkazi/ *"Central Bank"*

ʕišriin gineeh	*20 pounds*
ʕašṛa gneeh	*10 pounds*
xamsa gneeh	*5 pounds*
gineeh	*1 pound*
xamsiin ʔirš	*50 piasters*
xamsa wʕišriin ʔirš	*25 piasters*

***

(c) *Paper Currency issued by* /ilxazaana lmaṣriyya/ *"Egyptian Treasury"*

ʕašṛa saaγ	*10 piasters*
xamsa saaγ	*5 piasters*

***

(d) Coins issued by /ilxazaana lmaṣriyya/

ʕašṛa saay	*10 piasters*
xamsa saay	*5 piasters*
ʔiršeen saay	*2 piasters*
ʔirš saay	*1 piaster*
taʕriifa (= xamsa malliim)	*1/2 piaster (= 5 millimes)*
nikla	*2 millimes*
malliim	*millime*

***

NOTE ON EGYPTIAN CURRENCY

In counting money in Egypt, the word used to express "piaster" changes as follows:

1 piaster	/ʔirš/ *or* /ʔirš saay/
2 piasters	/ʔiršeen/ *or* /ʔiršeen saay/
3 piasters	/talaata saay/

This system continues up to

10 piasters	/ʕašṛa saay/

After ten, a new system appears:

11 piasters	/ɦidaašaṛ ʔirš/

This new system continues for each number which ends with 11 to 99.

Examples:	*88 piasters*	/tamanya wtamaniin ʔirš/
	118 piasters	/miyya wtamanṭaašaṛ ʔirš/
but:	*108 piasters*	/gineeh witamanya saay/

Prices over a pound are expressed either in so many hundreds of piasters, or in pounds plus piasters.

Examples: *108 piasters* /gineeh witamanya saaɣ/
857 piasters /tamanya gneeh wisabʕa wxamsiin ?irš/

Other expressions of prices that you may hear in Egypt include: /riyaal/ *"twenty piasters,"* /bariiza/ *"ten piasters,"* /šiliin/ *"five piasters,"* /nuṣṣ fṛank/ *"two piasters,"* /xamsa taʕriifa/ *"two-and-one-half piasters,"* *and* /talaata taʕriifa/ *"one-and-one-half piasters,"*

*** *** ***

4 - TEMPERATURE NORMS IN EGYPT IN CENTIGRADE DEGREES

AVERAGE MINIMUM AND MAXIMUM TEMPERATURES

City	January	February	March	April	May	June
	Min.-Max.	Min.-Max	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.
Cairo	8.6-19.1	9.3-20.7	11.3-23.0	13.9-28.2	17.4-32.4	17.9-34.5
Alexandria	9.3-18.3	9.7-19.2	11.2-21.0	13.5-23.6	16.7-25.5	20.2-28.2
Luxor	5.4-22.9	6.8-25.5	10.7-29.0	15.6-34.8	20.7-39.4	22.5-40.7
Aswan	9.5-24.2	10.6-26.5	14.0-30.6	15.2-35.6	23.5-40.3	25.1-41.9

	July	August	September	October	November	December
	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.
Cairo	21.5-35.4	21.6-34.8	19.9-32.3	17.8-29.8	13.9-25.1	10.4-20.7
Alexandria	22.7-29.6	22.9-30.4	21.3-29.4	17.8-27.7	14.8-24.4	11.2-20.4
Luxor	23.7-40.8	23.5-41.0	21.5-32.9	17.7-35.1	12.3-28.9	7.9-25.0
Aswan	26.1-41.9	25.4-40.6	24.0-41.0	21.7-37.5	16.5-31.4	13.2-26.5

NOTE:

1. *To convert from Centigrade (C°) to Fahrenheit (F°):*
   C° = F° minus 32 and divided by 1.8

2. *The average temperature in F° for Cairo is:*

Spring	Summer	Fall	Winter
Low-high	*Low-high*	*Low-high*	*Low-high*
51-94°	67-96°	49-89°	45-76°

*** *** ***

5 - CALENDARS USED IN EGYPT

(a) *Western* /ilmiiladiyya/ "الميلاديه"

yanaayir	*January*	يناير
fibṛaayir	*February*	فبراير
maaris	*March*	مارس
abriil	*April*	ابريل
maayu	*May*	مايو
yunyu	*June*	يونيو
yulyu	*July*	يوليو
aɣusṭuṣ	*August*	اغسطس
sibtambir	*September*	سبتمبر
oktobaṛ	*October*	اكتوبر
nuvambir	*November*	نوفمبر
disimbir	*December*	ديسمبر

(b) *Hegira** *"Islamic"* /ilhigriyya/ "الهجريه"

muħaṛṛam	*Muharram*	محرّم
ṣafaṛ	*Safar*	صفر
ṛabiiʕ ilʔawwal	*Rabi' Al-Awwal (Rabia I)*	ربيع الاول
ṛabiiʕ ittaani	*Rabi' Al-Thani (Rabia II)*	ربيع الثانى
gumaada lʔawwal	*Jumada Al-Awwal (Jumaaa I)*	جمادى الاول
gumaada ttaani	*Jumada Al-Thani (Jumada II)*	جمادى الثانى
ṛagab	*Rajab*	رجب
šaʕbaan	*Sha'ban*	شعبان
ṛamaḍaan	*Ramadan*	رمضان
šawwaal	*Shawwal*	شوّال
zulqiʕda	*Dhu Al-Qi'da (Zulqida)*	ذوالقعده
zulħigga	*Dhu Al-Higga (Zulhijja)*	ذوالحجّه

**An Islamic month is twenty-nine or thirty days; the Hegira year is three hundred and fifty-four days.*

(c) Coptic* /il?ibṭiyya/

/tuut/	*Toot*	توت
/baaba/	*Babeh*	بابه
/hatuuṛ/	*Hatoor*	هاتور
/kiyaak/	*Kiyahk*	كيهك
/ṭuuba/	*Toobeth*	طوبه
/amšiir/	*Amsheer*	امشير
/baṛamhaat/	*Baramhat*	برمهات
/baramuuda/	*Barmoodeh*	برموده
/bašans/	*Bashens*	بشنس
/ba?uuna/	*Ba-ooneh*	بؤونه
/abiib/	*Ebeeb*	ابيب
/misṛa/	*Misra*	مسرى
/nasii?/**	*Nesee*	نسى*

**A Coptic month is thirty days; the Coptic year is three hundred and sixty-five or three hundred and sixty-six days.*

***Nasi is five or six days.*

*** *** ***

6 - WEIGHTS AND MEASUREMENTS

(a) *Weights*

ţinn = alf killu gṛaam	*ton = 1000 kilograms*
killu = alf gṛaam	*kilogram = 1000 grams*

***

(b) *Gram - Pound Equivalents*

1 gram = .03527 oz. /wi?iyya/

1 kilogram = *2.2 lbs.* /ṛaţl/

***

(c) *Units of Length and Distance* /il?aţwaal/

killu mitr = alf mitr	*kilometer 1000 meters*
mitr = miit santimitr	*meter = 100 centimeters*
santimitr = ʕašṛa millimitr	*centimeter = 10 millimeters*

***

(d) *Meter - Yard Equivalents*

1 kilometer = *0.62 mile* /miil/

1 meter = *39.37 inches* /buuṣa /

1 centimeter = *0.3937 inches*

***

(e) *Land Measures* /ilmisaaħa /

feddan /faddaan/ = *4,200.833 square meters* /mitr muṛabbaʕ/

square meter = *1000 square centimeters* /santimitr muṛabbaʕ/

kerate /ʔiṛaat/ = *175.0235 square meters*

hectare /hiktaaṛ/ = *10,000 square meters*

***

(f) *Dry Measures*

ardab *"ardeb"* = *198 liters*
weeba = *1/6 ardeb*
keela = *1/12 ardeb*
ṛubʕ ~ ṛubʕa = *1/24 ardeb*
malwa = *1/48 ardeb*
ʔadaħ = *1/96 ardeb*

*** *** ***

7 - RECIPES

All recipes are taken from *Uṣul El-Tahy* (*Principles of Cooking*) by Nazira Niqula and Bahiya Osman, Cairo, Egypt, 1957 (893 pages). The following recipes are taken from pages 328, 330, and 719 respectively. Photocopies of the original recipes as they appear in the book are included here (pp. 383-384) to show the reader what an Egyptian cookbook looks like. Liberal translations of the recipes are given here. Note that (a) the recipes are written in Classical Arabic; (b) the /uqqa/ in Classical Arabic, pronounced /wɪʔʔa/ in Colloquial Egyptian "oke" is a weight that is no longer in use. It equals 2 3/4 pounds; (c) /qadaħ/ in Classical Arabic, pronounced /ʔadaħ/ in Colloquial Egyptian, is a measure of approximately four cups.

***

i - Falafil or /ṭaʕmiyya/

INGREDIENTS:

1/4 ʔadaħ (1 cup) crushed fava beans
2 medium onions
salt, cumin, coriander, red pepper
1/4 to 1/2 head of garlic
a little parsley, dill, and green onions
sesame seeds
oil (enough to fry falafil in)
pinch of baking soda

DIRECTIONS:

1. Clean the beans and soak for 12 hours, then rinse and drain.
2. Wash the greens, peel the onions and garlic and chop together, coarsely.
3. Mix all the ingredients and grind finely in a meat grinder (twice).
4. Add the seasonings and adjust the salt; add a pinch of bicarbonate of soda or leave the mixture to leaven for 15 minutes.
5. Wet hands with water and form into patties; put some sesame seeds on the surface.
6. Fry in the oil; serve warm, garnished with parsley.

***

ii - Stewed Fava Beans or /fuul midammis/

DIRECTIONS:

1. Choose good dry white fava beans. Clean carefully (of foreign matter) and wash well.
2. Place in a pot and add a small amount of yellow lentils.
3. Fill the pot to 3/4 full with water and cover well.
4. Place in a slow oven or over low heat for 8 - 10 hours.
5. Leave the pot to cool slightly before opening.
6. Serve with oil and lemon.

***

iii - Semolina Cake or /basbuusa/

INGREDIENTS:

1/2 *uqqa* (1 lb. 6 oz.) semolina flour
1/2 *uqqa* (1 lb. 6 oz.) powdered sugar
a little water
1/2 pound (1 cup) shortening

Syrup:

1/4 *uqqa* (11 oz.) sugar
1 1/2 cups of water
a little lemon juice and rose water
1/8 uqqa (5 1/2 oz.) shelled almonds for garnish

DIRECTIONS:

1. Add the sugar to the semolina flour and add a little water to form thick dough; add 1/4 pound (1/2 cup) cooled, melted shortening.
2. Grease a nine-inch pan with shortening and spread the dough evenly. Cut into diamond shapes.
3. Put a shelled almond in the center of each piece and leave to leaven for half an hour.
4. Make a syrup with the sugar, water, and lemon juice and boil for ten minutes removing the foam, then remove from the heat and add the rest of the shortening.
5. Place the cake in a medium oven until done and brown on the surface. Remove from the oven and immediately pour the *cold* syrup over it. Cool and serve.

***

i - Falafil الطعمية

المقادير:

¼ قدح فول مدشوش
٢ بصلتان متوسطتان
ملح. كمون. كسبرة. شطة

¼ ½ رأس ثوم
قليل من المقدونس والشبت
والبصل الأخضر

سمسم
زيت كاف للقلي
ذرة من بيكربونات الصوديوم

الطريقة:

١ — ينظف الفول وينقع مدة ١٢ ساعة (وقد يستعمل الفول النابت) ثم يغسل من ماء النقيع ويصفى .

٢ — تغسل الخضر ويقشر البصل والثوم ويخرط الجميع غليظاً .

٣ — تخلط جميع المقادير بعضها ببعض وتفرى فى مفراة اللحم الناعمة مرتين ، وقد تدق إذا احتاج الأمر.

٤ — تضاف إليها التوابل ويضبط ملحها ، وقد يضاف إليها ذرة من البيكربونات أو تترك لتتخمر مدة ½ ساعة .

٥ — تقطع الطعمية وتساوى ويوضع على سطحها قليل من السمسم ، ويستعان على ذلك ببل اليد بقليل من الماء .

٦ — تقلى فى الزيت وتقدم ساخنة بعد تجميلها بالمقدونس .

***

ii - Fava Beans عمل الفول المدمس

١ — يختار الفول الجاف الأبيض الجيد النوع. وينقى باحتراس ثم يغسل جيداً .

٢ — يوضع فى قدر ويضاف إليه قليل جداً من العدس الأصفر . إذا أريد .

٣ — تملأ القدر بالماء لثلاثة أرباعه ثم تغطى القدر جيداً ويربط الغطاء أو يلحم بالعجينة .

٤ — توضع فى فرن هادىء مدة تتراوح بين ٨ — ١٠ ساعات .

٥ — تترك القدر حتى تهدأ حرارتها قبل فتحها . خوفاً من انفجار البخار المكتوم داخل القدر . يقدم الفول مع الزيت والليمون أو السمن.

***

iii - Semolina Cake البسبوسة

المقادير :

½ أقة من دقيق السميذ (سميط) .
½ أقة من سكر سنترفيش
قليل من الماء
½ رطل سمن

¼ أقة سكر
¾ رطل ماء (كوب ونصف)
قليل من عصير الليمون وماء ورد
} شراب
⅛ أقة لوز مقشور للتجميل

الطريقة :

١ — يضاف السكر للسميذ ويعجن بقليل من الماء حتى تتكون عجينة يابسة ويضاف إليها ¼ رطل من سمن سائح بارد .

٢ — تدهن صينية قطرها ٢٥ س م تقريباً بالسمن وتفرد بها العجينة وتساوى تماما ثم تقطع إلى معينات تعرف بالسامبوسكة .

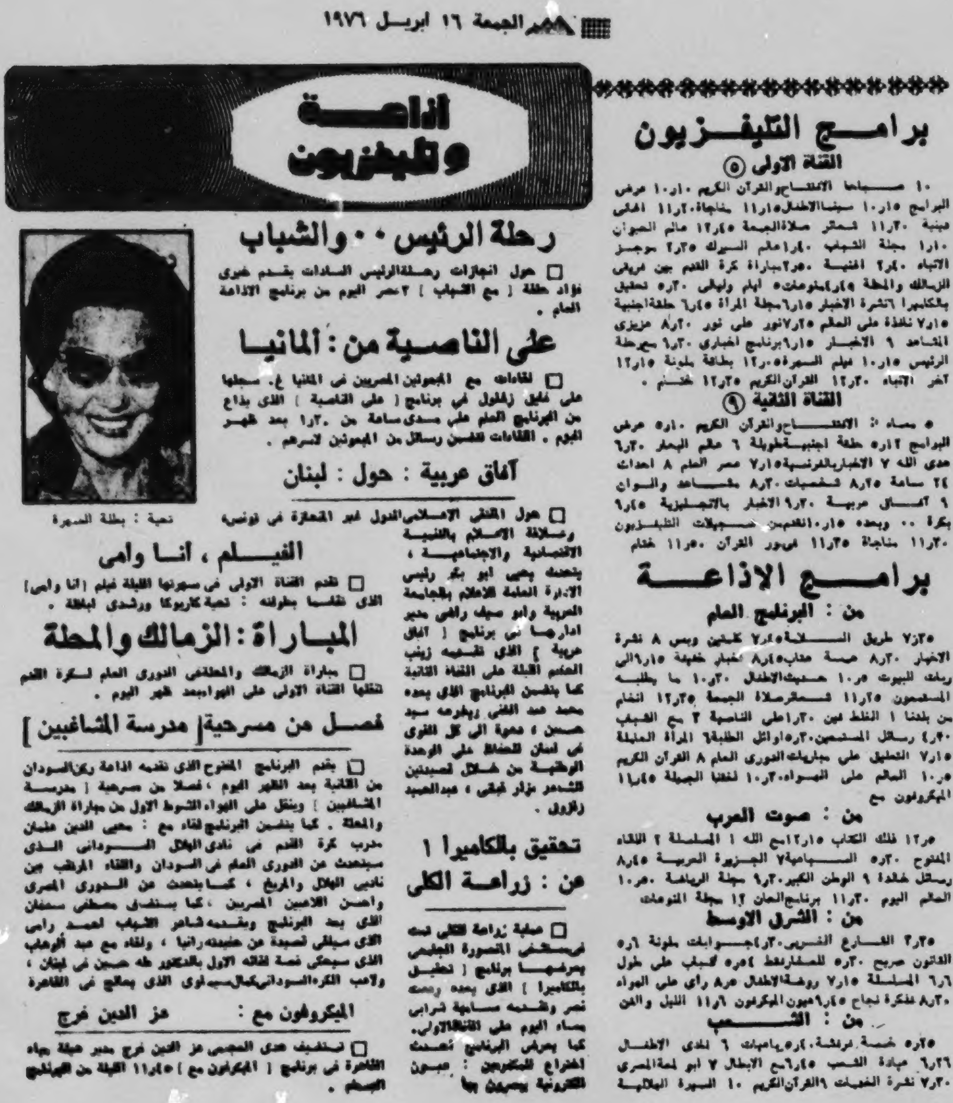
٣ — يوضع بوسط كل قطعة لوزة مقشورة وتترك البسبوسة مدة ½ ساعة .

٤ — يعمل شراب من السكر والماء وعصير الليمون ، ويغلى مدة ١٠ دقائق مع نزع الريم ثم يرفع من فوق النار ويضاف إليه باقى مقدار السمن .

٥ — تزج البسبوسة فى فرن متوسط وتترك حتى تنضج ويحمر وجهها وبمجرد خروجها من الفرن تسقى بالشراب وهو بارد . تبرد ثم تقدم .

*** *** ***

8 - RADIO AND TELEVISION PROGRAMS



الجمعة ١٦ ابريل ١٩٧٦

اذاعة وتليفزيون

برامج التليفزيون

القناة الاولى ⑤

١٠ صباحا الافتتاح والقرآن الكريم ١٠ر١٠ عرض البرامج ١٥ر١٠ سينما الاطفال ١٥ر١١ مناجاة ٢٠ر١١ اغاني دينية ٣٠ر١١ شعائر صلاة الجمعة ٤٥ر١٢ عالم الحيوان ١٠ر١ مجلة الشباب ٤٠ر١ عالم السيرك ٢٥ر٢ موجز الانباء ٣٠ر٢ اغنية ٥٠ر٢ مباراة كرة القدم بين فريقي الزمالك والمحلة ٤٥ر٤ منوعات ٥ اهلا وليالي ٣٠ر٥ تحقيق بالكاميرا ٦ نشرة الاخبار ١٥ر٦ مجلة المرأة ٤٥ر٦ حلقة اجنبية ١٥ر٧ نافذة على العالم ٢٥ر٧ نور على نور ٣٠ر٨ عزيزي المشاهد ٩ الاخبار ١٥ر٩ برنامج اخباري ٣٠ر٩ رحلة الرئيس ١٥ر١٠ فيلم السهرة ٥٠ر١٢ بطاقة ملونة ١٥ر١٢ آخر الانباء ٢٠ر١٢ القرآن الكريم ٢٥ر١٢ ختام .

القناة الثانية ⑨

• مساء ٥ الافتتاح والقرآن الكريم ١٠ر٥ عرض البرامج ١٢ر٥ حلقة اجنبية طويلة ٦ عالم البحار ٣٠ر٦ هدى الله ٧ الاخبار بالفرنسية ١٥ر٧ عصر العلم ٨ احداث ٢٤ ساعة ٢٥ر٨ شخصيات ٣٠ر٨ مقاعد والوان ٩ آفاق عربية ٣٠ر٩ الاخبار بالانجليزية ٤٥ر٩ بكرة .. وبعده ١٥ر١٠ القمم من تسجيلات التليفزيون ٢٠ر١١ مناجاة ٢٥ر١١ من نور القرآن ٣٠ر١١ ختام

برامج الاذاعة

من : البرنامج العام

٣٠ر٧ طريق السلامة ٤٠ر٧ كلمتين وبس ٨ نشرة الاخبار ٣٠ر٨ حسنة متاب ٤٥ر٨ اخبار خفيفة ١٥ر٩ الى ربات البيوت ٥٠ر٩ حديث الاطفال ٣٠ر١٠ ما يطلبه المستمعون ٢٥ر١١ شعائر صلاة الجمعة ٢٥ر١٢ انغام من بلدنا ١ النغم فين ٣٠ر١ على الناصية ٢ مع الشباب ٤٠ر٤ رسائل المستمعين ٣٠ر٥ اوائل الطلبة ٦ المرأة المثالية ١٥ر٧ التعليق على مباريات الدوري العام ٨ القرآن الكريم ٥٠ر١٠ العالم على الهواء ٣٠ر١٠ لغتنا الجميلة ٤٥ر١١ الميكروفون مع

من : صوت العرب

٥٠ر١٢ فلك الكتاب ١٥ر١٢ مع الله ١ المسلسلة ٢ اللقاء المفتوح ٣٠ر٥ السياحية ٧ الجزيرة العربية ٤٥ر٨ رسائل خالدة ٩ الوطن الكبير ٣٠ر٩ مجلة الرياضة ٥٠ر١٠ العالم اليوم ٣٠ر١١ برنامج الحان ١٢ مجلة المنوعات

من : الشرق الاوسط

٢٥ر٢ الشارع الغربي ٣٠ر٤ جوابات ملونة ٦ر٥ القانون صريح ٣٠ر٥ للمشاركة ٤٥ر٥ شباب على طول ٦ر٦ المسلسلة ١٥ر٧ روضة الاطفال ٥٠ر٨ راي على الهواء ٣٠ر٨ مذكرة نجاح ٤٥ر٩ عيون الميكروفون ٦ر١١ الليل والفن

من : الشعب

٢٥ر٥ خمسة دردشة ٤٠ر٥ يامهات ٦ نادي الاطفال ٢٦ر٦ عبادة الشعب ٤٥ر٦ مع الابطال ٧ ابو لمعة المصري ٣٠ر٧ نشرة الشعبيات ٩ القرآن الكريم ١٠ السهرة الهلالية

رحلة الرئيس .. والشباب

☐ حول انجازات رحلة الرئيس السادات يقدم خيري فؤاد حلقة [مع الشباب] ٢ عصر اليوم من برنامج الاذاعة العام .

على الناصية من : المانيا

☐ لقاءات مع المبعوثين المصريين في المانيا غ. سجلها على خليل زغلول في برنامج [على الناصية] الذي يذاع من البرنامج العام على مدى ساعة من ٣٠ر١ بعد ظهر اليوم . اللقاءات تتضمن رسائل من المبعوثين لاسرهم .

آفاق عربية : حول : لبنان

☐ حول الملتقى الاسلامي الدول غير المنحازة في تونس ورسالة الاسلام بالتنمية الاقتصادية والاجتماعية ، يتحدث يحيى ابو بكر رئيس الادارة العامة للاعلام بالجامعة العربية وابو سيف راضي مدير ادارتها في برنامج [آفاق عربية] الذي تقدمه زينب العظم الليلة على القناة الثانية كما يتضمن البرنامج الذي يعده محمد عبد الغني ويخرجه سيد حسن ، دعوة الى كل القوى في لبنان للحفاظ على الوحدة الوطنية من خلال قصيدتين للشاعر نزار قباني ، عبدالحميد زغلول .

تحقيق بالكاميرا !

عن : زراعة الكلى

☐ عملية زراعة الكلى تمت في مستشفى المنصورة الجامعي يعرضها برنامج [تحقيق بالكاميرا] الذي يعده ويقدمه ... نصر وتقدمه سامية شرابي مساء اليوم على القناة الاولى . كما يعرض البرنامج تحقيقا عن اختراع المكفوفين : عيون الكترونية يبصرون بها

نجمة : بطلة السهرة

الفيلم ، انا وامي

☐ تقدم القناة الاولى في سهرتها الليلة فيلم [انا وامي] الذي تقاسما بطولته : نجمة كاريوكا ورشدي اباظة .

المباراة : الزمالك والمحلة

☐ مباراة الزمالك والمحلة في الدوري العام لكرة القدم تنقلها القناة الاولى على الهواء بعد ظهر اليوم .

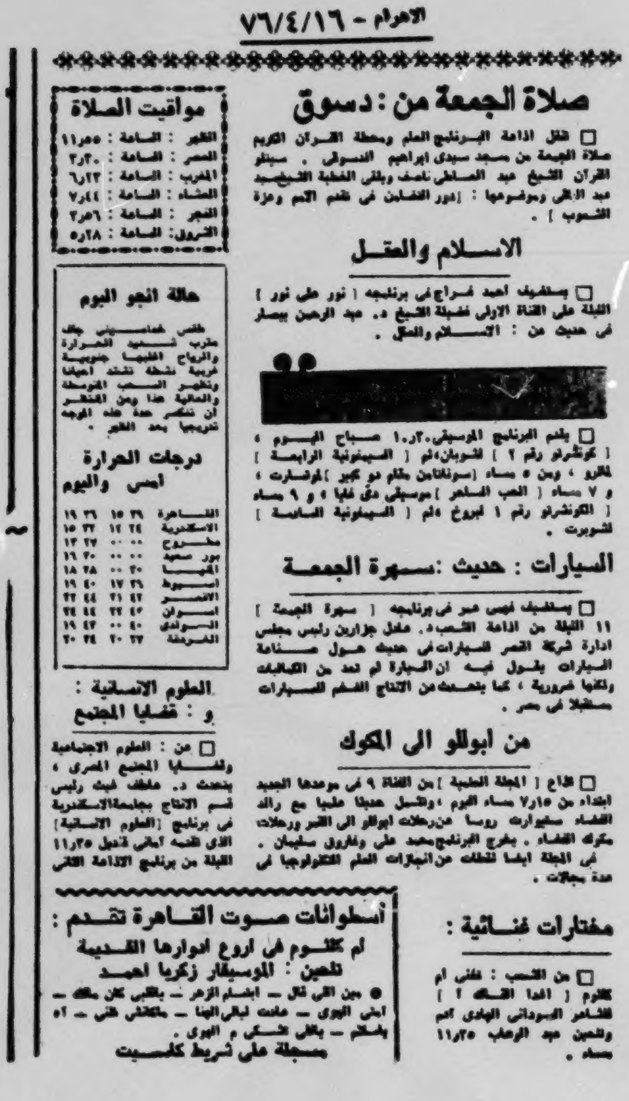
فصل من مسرحية [مدرسة المشاغبين]

☐ يقدم البرنامج المفتوح الذي تقدمه اذاعة ركن السودان من الثانية بعد الظهر اليوم ، فصلا من مسرحية [مدرسة المشاغبين] وينقل على الهواء الشوط الاول من مباراة الزمالك والمحلة . كما يتضمن البرنامج لقاء مع : محيي الدين عثمان مدرب كرة القدم في نادي الهلال السوداني الذي سيتحدث عن الدوري العام في السودان واللقاء المرتقب بين ناديي الهلال والمريخ ، كما يتحدث عن الدوري المصري واحسن اللاعبين المصريين ، كما يستضيف مصطفى سعفان الذي يعد البرنامج ويقدمه شاعر الشباب احمد رامي الذي سيلقي قصيدة من حديقته رائيا ، ولقاء مع عبد الوهاب الذي سيحكي قصة لقائه الاول بالدكتور طه حسين في لبنان ، ولاعب الكرة السوداني كمال سيد لوي الذي يعالج في القاهرة

الميكروفون مع : عز الدين فرج

☐ تستضيف هدى المجمي عز الدين فرج مدير هيئة مياه القاهرة في برنامج [الميكروفون مع] ٤٥ر١١ الليلة من البرنامج العام .

Radio and Television Programs taken from Al-Ahram*: Friday, April 16, 1976*



الاهرام - ٧٦/٤/١٦

صلاة الجمعة من : دسوق

☐ تنقل اذاعة البرنامج العام ومحطة القرآن الكريم صلاة الجمعة من مسجد سيدى ابراهيم الدسوقى . سيتلو القرآن الشيخ عبد العاطى ناصف ويلقى الخطبة الشيخ محمد عبد الباقى وموضوعها : [دور التضامن فى تقدم الامم وعزة الشعوب] .

الاسلام والعقل

☐ يستضيف احمد فراج فى برنامجه [نور على نور] الليلة على القناة الاولى فضيلة الشيخ د. عبد الرحمن بيصار فى حديث عن : الاسلام والعقل .

[illegible]

☐ يقدم البرنامج الموسيقى ٢٠ر١٠ صباح اليوم ، [كونشرتو رقم ٢] لشوبان، ثم [السيمفونية الرابعة] [illegible] ، ومن ٥ مساء [سوناتا من مقام دو كبير] لموتسارت ، و ٧ مساء [الحب الساحر] موسيقى دى فاليا ، و ٩ مساء [الكونشرتو رقم ١ لبروخ ، ثم [السيمفونية السادسة] لشوبرت .

السيارات : حديث : سهرة الجمعة

☐ يستضيف فهمى عمر فى برنامجه [سهرة الجمعة] ١١ الليلة من اذاعة الشعب د. عادل جزارين رئيس مجلس ادارة شركة النصر للسيارات فى حديثه حول صناعة السيارات يقول فيه ان السيارة لم تعد من الكماليات ولكنها ضرورية ، كما يتحدث عن الانتاج الضخم للسيارات مستقبلا فى مصر .

من ابوللو الى المكوك

☐ تذاع [المجلة العلمية] من القناة ٩ فى موعدها الجديد ابتداء من ١٥ر٧ مساء اليوم ، وتسجل حديثا علميا مع رائد الفضاء ستيوارت روسا عن رحلات ابوللو الى القمر ورحلات مكوك الفضاء . يخرج البرنامج محمد على وفاروق سليمان . فى المجلة ايضا لقطات من انجازات العلم والتكنولوجيا فى عدة مجالات .

مختارات غنائية :

☐ من الشعب : تغنى ام كلثوم [اغدا القاك ؟] للشاعر السودانى الهادى آدم وتلحين عبد الوهاب ٢٥ر١١ مساء .

مواقيت الصلاة

الظهر : الساعة : ٥٥ر١١
العصر : الساعة : ٣٠ر٣
المغرب : الساعة : ٢٣ر٦
العشاء : الساعة : ٤٤ر٧
الفجر : الساعة : ٥٦ر٣
الشروق: الساعة : ٢٨ر٥

حالة الجو اليوم

طقس خماسيني جاف مترب شديد الحرارة والرياح الغالبة جنوبية غربية نشطة تشتد احيانا وتظهر السحب المتوسطة والعالية هذا ومن المنتظر ان تنكسر حدة هذه الموجة تدريجيا بعد الظهر .

درجات الحرارة
امس واليوم

	امس		اليوم	
القاهرة	٣٦	١٥	٣٦	١٩
الاسكندرية	٢٤	١٤	٣٢	١٥
مطروح	٠٠	٠٠	٢٧	١٣
بور سعيد	٠٠	٠٠	٣٠	١٦
المنيا	٣٠	٠٠	٢٨	١٨
اسيوط	٣٦	١٧	٤٠	١٩
الاقصر	٤٢	٢١	٤٤	٢٢
اسوان	٤٣	٢٢	٤٤	٢٤
الوادى	٤٠	٠٠	٤٣	١٩
الغردقة	٣٣	٢٠	٣٤	٢٠

العلوم الانسانية : و : قضايا المجتمع

☐ من : العلوم الاجتماعية وقضايا المجتمع المصرى ، يتحدث د. عاطف غيث رئيس قسم الاجتماع بجامعة الاسكندرية فى برنامج [العلوم الانسانية] الذى تقدمه امانى قنديل ٢٥ر١١ الليلة من برنامج الاذاعة الثانى

اسطوانات صوت القاهرة تقدم :

ام كلثوم فى اروع ادوارها القديمة
تلحين : الموسيقار زكريا احمد

● مين اللى قال — ابتسام الزهر — بالقلب كان ملكه — امتى الهوى — عادت ليالى الهنا — ماكانش ظنى — آه يا سلام — ياللى تشكى م الهوى .

مسجلة على شريط كاسيت

Radio and Television Programs of April 16, 1976 (continued)

9 - CHRONOLOGY

PREHISTORY:	
Lower, Middle and Upper Paleolithic I	before 10,000 B.C.
Upper Paleolithic II and Mesolithic	10,000 - 5000 B.C.
Neolithic	5000 - 4000 B.C.
Chalcolithic and Predynastic	4000 - 3200 B.C.
EARLY DYNASTIC PERIOD:	
First Dynasty	begins 3200 B.C.
Second Dynasty	2980 - 2780 B.C.
OLD KINGDOM:	
Third Dynasty	2780 - 2680 B.C.
Fourth Dynasty	2680 - 2560 B.C.
Fifth and Sixth Dynasties	2560 - 2280 B.C.
FIRST INTERMEDIATE PERIOD:	
Seventh through Tenth Dynasties	2280 - 2050 B.C.
MIDDLE KINGDOM:	
Eleventh and Twelfth Dynasties	2134 - 1778 B.C.
SECOND INTERMEDIATE PERIOD:	
Thirteenth and Fourteenth Dynasties	1778 - 1594 B.C.
Fifteenth through Seventeenth Dynasties (The Hyksos Period)	1680 - 1567 B.C.
NEW KINGDOM:	
Eighteenth Dynasty	1567 - 1320 B.C.
Nineteenth Dynasty	1320 - 1200 B.C.
Twentieth Dynasty	1200 - 1090 B.C.

LATE PERIOD:	
Twenty-first Dynasty	1090 - 950 B.C.
Twenty-sixth Dynasty	663 - 525 B.C.
PTOLEMAIC PERIOD	332 - 30 B.C.
ROMAN PERIOD	30 B.C. - 395 A.D.
BYZANTINE PERIOD	395 - 640 A.D.
THE MIDDLE AGES:	
Amr Ibn El-Aas in Egypt	640 A.D.
Ṭulunids	868 - 905 A.D.
Ikhshids	935 - 969 A.D.
Fatimids	969 - 1171 A.D.
Ayoubids	1171 - 1250 A.D.
Mamelukes	1250 - 1517 A.D.
MODERN HISTORY:	
Ottoman conquest of Egypt	1517 A.D.
Napoleon in Egypt	1798 A.D.
Mohammad Ali	1805 - 1848 A.D.
Abbas Hilmi I	1848 - 1854 A.D.
Said	1854 - 1863 A.D.
Ismail	1863 - 1879 A.D.
Tawfiq	1879 - 1892 A.D.
The Revolution under Orabi	1881 - 1882 A.D.
Alexandria bombarded by the British Fleet; British occupation of Egypt begins	1882 A.D.
Abbas Hilmi II	1892 - 1914 A.D.
Hussein Kamil	1914 - 1917 A.D.
Ahmed Fuād	1917 - 1936 A.D.
Popular uprising against the British occupation; deportation of Saad Zaghloul from Egypt	1919 A.D.
King Farouk	1936 - 1952 A.D.
Egyptian Revolution	*July 23, 1952*
Republic of Egypt	*June 18, 1953*

*** *** ***

10 - GLOSSARY OF NAMES, PLACES, AND CULTURAL TERMS OCCURRING IN THE BOOK

The alphabetical order of transcription in which the Arabic words appear is as follows:

? a b d ḍ f g h ɦ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ ž ʕ ɣ

?aasim amiin	*Qasim Amin ("liberator of women")*	قاسم امين
?allaaya	*monk's cell*	قلآيه
?aṣr ilgawhaṛa	*Gawhara Palace (palace inside Citadel)*	قصر الجوهره
?aṭaayif	*special pancake pastry for Ramadan*	قطايف
abu ma?aaṛ	*Abu Makar Monastery*	ديرابومقار
abu simbil	*Abu Simbel (ancient temple)*	معبدابوسنبل
abu sirga	*Abu Sirga Church (Coptic church in Old Cairo)*	كنيسة ابوسرجه
abu zeed ilhilaali	*Abu Zayd El-Hilali (hero of folk tales)*	ابوزيد الهلالى
aɦmad šaw?i	*Ahmad Shawqi (Egyptian poet)*	احمدشوقى
anba bšooy	*Abba Bishoy Monastery*	دير انبابشوى
anba šnuuda	*Abba Shenouda Monastery*	دير انباشنوده
asyuuṭ	*Asyut (city in Upper Egypt)*	اسيوط
aṣwaan	*Aswan (city in Upper Egypt)*	اسوان
ba?laawa	*baklava (pastry made of puff strudel dough, dessert)*	بقلاوه
bamya	*bamya (okra)*	باميه
bank maṣr	*Bank Misr (bank)*	بنك مصر

basbuusa	basbusa 'semolina cake) (dessert)	بسبوسه
bawwaab	bawwab (doorman)	بوّاب
bulaa?	Bulaq (quarter in Cairo)	بولاق
butagaaz	butagaz (butane gas; gas stove)	بوتاجاز
daada	dada (nanny, nursemaid)	دادا
daaṛ ilkutub	Dar El-Kutub (National Public Library)	دار الكتب
dimyaaṭ	Damietta (city in Delta)	دمياط
faddaan	fedaan (Egyptian land measure; acre)	فدّان
falaafil	falafil (fried bean patties)	فلافل
faṛaḥ	wedding	فرح
fatta	fatta (bread and rice soup)	فتّه
fisiix	fisikh (salted fish)	فسيخ
fuul midammis	fuul (fava beans)	فول مدمّس
gawhaṛ iṣṣiqilli	Gawhar El-Siqilli (Fatimid conqueror of Egypt and founder of Al-Azhar)	جوهر الصقلّى
higriyya	Hegira (A.H.; in the year of Hegira; Islamic year)	هجريه
ḥilwaan	Helwan (suburb of Cairo)	حلوان
ibn ṭuloon	Ibn Touloun Mosque	جامع ابن طولون
iggiiza - ilgiiza	Giza (city near Cairo)	الجيزه
il?abbaari	El-Qabbari (quarter in Alexandria)	القبارى
il?ahli	El-Ahli (sporting club)	النادى الاهلى
il?ahṛaam	Al-Ahram (pyramids; newspaper)	الاهرام
il?aṣr ilʕeeni	Kasr El-Eni (street in Cairo; medical school)	القصر العينى
il?azbakiyya	The Azbakiyya (Gardens) (quarter in Cairo)	الازبكيه
il?azhaṛ	Al-Azhar (Mosque and University 972 A.D.)	الازهر
il?ikliil	Coptic wedding ceremony	الاكليل

ilbaṛamoos	Baramos Monastery	دير البراموس
ilfaggaala	El-Faggala (quarter in Cairo)	الفجّاله
ilfatḥa	the Fatiha (opening Sura of the Qur'an)	سورة الفاتحه
ilfiṭaaṛ	meal which breaks fast during Ramadan	الافطار (الفطار)
ilkaṛnak	Karnak (ancient temple)	الكرنك
(ilkiniisa) ilmiʕallaʔa	El-Moallaqa, Hanging Church (Coptic Church in Old Cairo)	الكنيسه المعلّقه
ilmaḥalla lkubṛa	El-Mahalla El-Kubra (city in Delta)	المحلّه الكبرى
ilmaʕmuuṛa	Maamoura (beach in Alexandria)	المعموره
ilmiḥarraʔ	El-Miharraq Monastery	دير المحرّق
ilmugammaʕ	the Mugamma building (government central office building)	(مبنى) المجمّع
ilmuski	the Muski (quarter in Cairo)	الموسكى
ilquṛʔaan ilkariim	the Qur'an (Holy Book of Islam)	القرآن الكريم
ilʕadra	St. Mary's Church (Coptic Church in Old Cairo)	كنيسة العدرا (العذراء)
ilʕalameen	El-Alamein (resort and battlefield west of Alexandria)	العلمين
innaaṣir ibn qalawoon	El-Nasser Ibn Qalawun Mosque	جامع الناصر ابن قلوون
innuʔṭa ~ innuʔuuṭ	wedding gift	النقطه (النقوط)
in šaaʔ aḷḷaah	in sha allah God willing	ان شاء الله
issaaɣa	the Sagha (gold bazaar)	الصاغه
issubuuʕ	seventh day birth celebration	السبوع
issuḥuuṛ	pre-dawn meal during Ramadan	السحور
issuryaan	El-Suryan Monastery	دير السريان
iṣṣiʕiid	Upper Egypt	الصعيد
iṣṣulṭaan ḥasan	Sultan Hassan Mosque	جامع السلطان حسن
iššariiʕa	the Sharia (Islamic law)	الشريعه

iššeex miħammad ʕabdu	*Sheikh Mohammad Abdu (nationalist, reformer, and writer)*	الشيخ محمد عبده
kabaab	*kabab (shish kabab)*	كباب
kaṛmuuz	*Karmuz (quarter in Alexandria)*	كرموز
katb ilkitaab	*officiating a marriage contract in Islam*	كتب الكتاب
koom ombo	*Kom Ombo (city in Upper Egypt)*	كوم امبو
koom iššuʔaafa	*Kom El-Shuqafa (quarter in Alexandria)*	كوم الشقافه
kufta	*kufta (Egyptian meat balls, shish kebab made of ground meat)*	كفته
kunaafa	*kunafa (special vermicelli pastry for Ramadan)*	كنافه
kušari	*kushari (rice, lentils, and macaroni cooked together)*	كشرى
luʔṣur	*Luxor (city in Upper Egypt)*	الاقصر
maʔzuun	*ma'zun (Muslim legal official officiating marriages)*	مأذون
magilis iššaʕb	*Maglis El-Shaab (National Assembly)*	مجلس الشعب
makwagi	*makwagi (ironer)*	مكوجى
mari girgis	*St. George's Church (Coptic Church in Old Cairo)*	كنيسة مار جرجس
mari miina	*St. Mines Monastery*	دير مار مينا
marsa maṭruuħ	*Marsa Matrouh (resort west of Alexandria)*	مرسى مطروح
maṛyuuṭ	*Maryut (village west of Alexandria)*	مريوط
maʕlihš	*ma'lish ("never mind!")*	معلهش
midaan ittaħriir	*Midan El-Tahrir (Liberation Square)*	ميدان التحرير
miħammad ʕabd ilwahhaab	*Mohammad Abd El-Wahhab (famous singer and composer)*	محمد عبد الوهّاب
miħammad ʕali	*Mohammad Ali Mosque*	جامع محمد على
misaħħaṛaati	*person who wakes people for suhur, i.e. pre-dawn meal during Ramadan*	مسحّراتى

muluxiyya	*mulukniya (Egyptian vegetable, Jew's mallow)*	ملوخيّة
muɣaat	*hot drink offered to visitors congratulating a mother on the birth of her baby*	مغات
nahḍit maṣr	*nahdit maṣr (sculpture)*	تمثال نهضة مصر
rifaaʕa ṛaafiʕ iṭṭahṭaawi	*Rifa'a Raafi El-Tahtawi (intellectual and reformer)*	رفاعه رافع الطهطاوى
ṛašiid	*Rosetta (city in Delta)*	رشيد
salaama ɦgaazi	*Salama Higazi (singer and composer)*	سلامه حجازى
sayyid darwiiš	*Sayyid Darwish (singer and composer)*	سيد درويش
simsaaṛ	*simsar (real estate agent)*	سمسار
sufṛagi	*sufragi (dining room attendant)*	سفرجى
suhaag	*Suhag (city in Upper Egypt)*	سوهاج
ṣalaat ilʕiša	*evening prayer in Islam*	صلاة العشاء
ṣalaat ilfagr	*dawn prayer in Islam*	صلاة الفجر
ṣiwaan	*large tent*	صيوان
ṣulṭaan	*sultan*	سلطان
šaduuf	*shadouf (irrigation device)*	شادوف
šagaṛit idduṛṛ	*Shagarit El-Durr (female ruler of Egypt 1250 A.D.)*	شجرة الدرّ
šamm innisiim	*Shamm El-Nisim (Egyptian spring celebration)*	شمّ النسيم
tawfii? ilɦakiim	*Tawfik El-Hakim (novelist and playwright)*	توفيق الحكيم
ṭaaha ɦseen	*Taha Hussein (Egyptian author)*	طه حسين
ṭaʕmiyya	*ṭa'miyya (fried bean patties)*	طعميّه
umm kalsuum	*Umm Kalthoum (famous singer)*	ام كلثوم
wa?fit ʕaṛafaat	*standing on Mount Arafat during the Muslim pilgrimage to Mecca*	وقفة عرفات
waadi nnaṭruun	*Wadi El-Natrun (valley in the western desert)*	وادى النطرون

wilaad ilbalad	wilad ilbalad (the common people)	ولاد البلد
xaan ilxaliili	Khan El-Khalili (tourist bazaar)	خان الخليلى
yuusif wahbi	Yousif Wahbi (famous actor and playwright)	يوسف وهبى
zabbaal	zabbal (garbage man)	زبّال
zaffa	wedding procession	زفّة
zamaalik	El-Zamalik (quarter in Cairo; sporting club)	الزمالك
"zeenab"	Zaynab (novel and film)	زينب
ʕamṛ ibn ilʕaaṣ	Amr Ibn El-Aas (Arab conqueror of Egypt)	عمرو بن العاص
ʕiid ilʔaḍḥa	Greater Bairam [Feast of Immolation]	عيد الاضحى
ʕiid ilfiṭr	Lesser Bairam (holiday at the end of Ramadan)	عيد الفطر
ʕumaṛ išširiif	Omar Sharif (Egyptian movie star)	عمر الشريف
ɣuṛayyiba	shortbread cookies	غريّبة

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PART FOUR

SYSTEM OF TRANSCRIPTION

SYSTEM OF TRANSCRIPTION

This section discusses the system of transcription used in the present volume, which is basically that of *__An Introduction to Egyptian Arabic__* *by Ernest T. Abdel-Massih, Center for Near Eastern and North African Studies, the University of Michigan, Ann Arbor, 1975. This brief discussion outlines the salient phonological features of Egyptian Arabic:*

(1) __Consonants and Semi-Vowels__

		Bilabial	Labiodental	Dental	Alveolar	Alveopalatal	Palatal	Velar	Back-Velar	Uvular	Pharyngeal	Glottal
Stop	**Voiceless**	p		t	ṭ			k		q		?
	Voiced	b		d	ḍ			g				
Fricative	**Voiceless**		f	s	ṣ	š			x		ɦ	h
	Voiced		v	z	ẓ	ž			γ		ʕ	
Nasal	**Voiced**	m		n								
Lateral	**Voiced**			l	ḷ							
Flap	**Voiced**				r ṛ							
Semi-Vowel	**Voiced**	w					y					

Egyptian Arabic Consonants

As seen in the above table, Egyptian Arabic has the following consonants and semi-vowels:

b [ب] t [ت] ṭ [ط] d [د] ḍ [ض] k [ك] q [ق]

ʔ [' or ق] f [ف] s [س] ṣ [ص] z [ز] ẓ [ظ]

š [ش] x [خ] ɣ [غ] ħ [ح] ʕ [ع] h [ه] m [م]

n [ن] l [ل] ḷ [ل] r [ر] ṛ [ر] w [و] y [ي]

and /p/, /v/ and /ž/, which occur in a few borrowed words, e.g. /pariis/ *'Paris',* /villa/ *'villa',* /žakitta/ *'jacket'.*

2. *Vowels*

	Short		Long	
	Front	**Back**	**Front**	**Back**
High	i	u	ii	uu
Mid	e	o	ee	oo
Low	a		aa	

3. *Distribution of Consonants*

(a) *In Egyptian Arabic (EA) any single consonant may occur at the beginning of a word, in the middle, or at the end, e.g.* /tiin/ *'figs',* /katab/ *'he wrote',* /faat/ *'he passed'.*

(b) *Doubled consonants may occur medially or finally; e.g.* /lissa/ *'not yet',* /bass/ *'enough!'.*

(c) *A sequence of two different consonants may occur medially or finally; e.g.* /tiktib/ *'you (m.s.) write',* /malakt/ *'you (m.s.) owned'.*

(d) *A sequence of three or more consonants never occurs, either within a word or passing from the end of one word to the beginning of the next. This inadmissable sequence is broken by* *the helping vowel* /I/ *(sometimes* /i/*; see #8 below). The helping vowel* /I/ *is always added between the second and third consonants; e.g.* /iddars + sahl/ ⟶ /iddars I sahl/ *'the lesson is easy.'*

4. *Distribution of Vowels*

(a) *In EA words or utterances never begin with a vowel, whether short or long. In all cases where a student hears what he or she thinks is an initial vowel, it is always* /ʔ/ *+ vowel.*

(b) *Short vowels occur stressed and unstressed, medially and finally.*

(c) *Long vowels occur only stressed.*

(d) *EA does not permit more than one long vowel in a word; in the case of two long vowels (resulting from morphological suffixation), the first vowel is shortened and stress shifts to the second, e.g.*

/šáalu/ *'they carried'* + /-u/ *'it (m.)'* →
/šáaluu/ → /šalúu/ *'they carried it (m.)'*

5. *Syllables*

(a) *In EA syllables have the following structures:*

CV CVC CVV CVVC# CVCC#

(C = consonant; V = vowel; -# = final)

(b) *As mentioned above, syllables do not begin with vowels. They all begin with C (?V, CV).*

(c) *The sequence /VVCC/ does not occur within a single word; thus long vowels are only followed by a single consonant in a word.*

(d) *Syllables with the structure /CVCC#/ occur only stressed.*

(e) *Thus, we might summarize as follows:*

--Every syllable begins with /C/.

--Every syllable has /V/ or /VV/.

--Syllables may be open or closed (an open syllable is a syllable that ends in a vowel; a closed syllable is one that ends in a consonant).

--No closed syllable has the structure /VVCC/, but rather /CVVC#/ or /CVCC#/.

6. *Stress*

In EA stress is not a major problem, as its occurrence is almost totally predictable in terms of syllable structure.

As in English, a word never has more than one primary, or heavy, stress; and long vowels never occur unstressed. Remember that EA does not permit more than one long vowel in a word; in case of two long vowels (resulting from morphological suffixation), the first gets shortened and the stress shifts to the second long vowel; e.g.

/šálu/ 'they carried' + /-u/ 'it (m.)'
/šáluu ⟶ šalúu/ 'they carried it (m.)'

Bearing the above in mind, we can state the rules for EA stress as follows:

GENERAL RULE: Stress falls on the penultimate syllable; e.g. /kátab/ 'he wrote', /mudarrísa/ 'teacher (f.)', /kallímhum/ 'he talked to them,' /madrása/ 'school'.

EXCEPTIONS:

(a) Stress falls on the last syllable if it has the structure CVCC or CVV(C); e.g. /katábt/ 'I wrote', /fihímt/ 'I understood', /ʕafríit/ 'devil', /ramúu/ 'they threw it (m.)', /hináak/ 'there'.

(b) Stress falls on the antepenultimate syllable if the last three syllables have the structure: CVCVCV(C)

kátaba	scribes
ʕáṛabi	Arab
kátabit	she wrote
ḍáṛabit	she hit
ʔálamak	your (m.s.) pencil

However, stress is on the penultimate syllable when (CV)CVCVCV(C) is a feminine singular past verb with a V(C) suffix:

ramítu	She threw it (m.).
šalítu	She carried it (m.).
ḍaṛabítu	She hit him.
ḍaṛabítak	She hit you (m.s.).
ḍaṛabítik	She hit you (f.s.).
šalítak	She carried you (m.s.)

7. Change and Assimilation in Consonant Sequences

Assimilation is a phonetic process whereby two adjacent consonants acquire common characteristics or become identical.

Here we deal with C_1C_2 (i.e. sequence of two different consonants). Remember that EA does not allow the sequence CCC at all.

No change occurs with CC = doubled consonants.

(a) C_1C_2 Initially

The sequence C_1C_2 initially is very rare; e.g. /kwayyis - kuwayyis/ 'good', /bṛaavo/ 'bravo'. Thus, the discussion will be limited to C_1C_2 medially and finally.

(b) Medially and Finally Within Words

In the following sequences: [t d], [s z], [š ž] C_1 assimilates to C_2 only with respect to voice.

/ʔustaaz/ 'professor' → (ʔasatza) → /ʔasadza/ 'professor'

/xad/ 'to take' → (xadt) → /xatt/ 'I took'

/ʔooḍa/ 'room' → (ʔoḍti) → /ʔoṭṭi/ 'my room'

(c) C_1C_2 Utterance Medially and Finally

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless.

Here C_1 assimilates to C_2 with respect to voice.

/xaṛagt/ →	[xaṛakt]	I went out
/lafaẓt/ →	[lafaṣṭ]	I pronounced
/fuzt/ →	[fust]	I succeeded

In sequences of voiceless obstruents + /r/ or /l/, the latter assimilates to the obstruent with respect to voice; this is true utterence finally only (C̥ = devoiced consonant), e.g.:

ʔaṭṛ̥	train
ṛaṭḷ̥	pound
ʔɪfḷ̥	a lock
ʔaṣṛ̥	palace
našṛ̥	publication

(d) Utterance Medially

Sequences of two obstruents following each other medially in a sentence show complete assimilation where C_1 assimilates to C_2 in rapid speech, e.g.:

/saʕáat kɪtɪ́ɪra/ → /saʕáak ktɪ́ɪra/ 'many times'

/riɣɪ́ɪf báarɪd/ → /rɣɪ́ɪb báarɪd/ 'a cold loaf of bread'

/béet gáaṛu/ → /béeg gáaṛu/ 'his neighbor's house'

8. The sequence CCC is inadmissable in Egyptian Arabic. It must be broken by the insertion of the Anaptyctic Vowel or Helping or Extra Vowel I, the vowel of English bit, between the

second and third consonants. This situation often arises when a word ending in two consonants is followed by another word beginning with a consonant, e.g.:

/iddárs + sáhl/ → /iddárs - I - sáhl/ *'The lesson is easy'*

Just as the consonant sequence /tmt/ is difficult for English speakers to pronounce, so any CCC sequence is difficult for Egyptian Arabic speakers to produce. When an Egyptian would be forced to produce a 3 or 4 consonant cluster, he instinctively adds the /I/ between the second and third consonants; thus, /katábt dárs/ *'I wrote a lesson' will always be* [katábt I dárs] *and* /bínt kbíira/ *'a big girl' will be* [bínt I kbíira].

Note the difference in sound between the short vowel /i/ *and the helping vowel* I. *Listen carefully to your teacher or a native speaker.*

/dars + sahl/ → /dars I sahl/ *'an easy lesson'*
/darsi + sahl/ → /darsi sahl/ *'My lesson is easy.'*
/darsi + issahl/ → /darsi ssahl/ *'my easy lesson'*
/iddars + issahl/ → /iddars issahl/ *'the easy lesson'*
/iddars + sahl/ → /iddars I sahl/ *'The lesson is easy.'*

It is very important to note here that the helping vowel is not used in the present system of transcription because it is assumed that the student should internalize the helping vowel rule and its influence on the system (which is the same as any other /i/. *Example:*

Stage #1: ilʔird + fi + ʕeen + ummu + ɣazaal →

Stage #2: ilʔird + I + fi + ʕeen + ummu + ɣazaal →

Stage #3: ilʔird fʕeen ummu ɣazaal .

"A monkey is a gazelle in his mother's eyes."

The present system avoids the use of /I/ *or* /i/, *the helping vowel, to eliminate the mixup between*

katabt gawaab *"you (m.s.) wrote a letter"*
and
katabti gawaab *"you (f.s.) wrote a letter"*

if the helping vowel /i/ *(since this is not phonetic transcription) is used in the first example to break the consonant cluster CCC (→ CCIC). As mentioned before, the sequence CCC* is difficult for an Egyptian to pronounce and the helping vowel /I/ or /i/ is automatically added between the second and third consonants. It is very important that the foreign learner of EA develop an automatic reaction to this situation.

Other examples:

p. 173, paragraph 4, line 1: tiħiss kamaan "you (m.s.) also feel" (no helping vowel is used in the transcription)

p. 173, paragraph 2, line 1: ilwaṣf da "this description" (no helping vowel is used in the transcription)

9. Initial Glottal Stop /ʔ/

The glottal stop /ʔ/ in Egyptian Arabic corresponds to both glottal stop /ʔ/ and qāf [ق]/q/ in Modern Literary Arabic.

Initial glottal stops coming from Modern Literary Arabic qāf [ق]/q/ never elide. Such vocabulary items are marked in the VOCABULARY LIST: PART FIVE with (Q) after their citation, e.g.:

ʔahwa (Q) "coffee"

Other initial glottal stops often elide, especially in fast speech; e.g.: /liyya ʔana/ → /liyya ana/ 'to me'

Compare: (/ʔahwa/ (Q) 'coffee' and /ʔana/ 'I')
/širibt I ʔahwa/ → /širibt I ʔahwa/ 'I drank coffee'
and /širibt I ʔana/ → /širibt ana/ 'I drank'

Such common forms as the personal pronouns (/ʔana/ 'I', /ʔinta/ 'you (m.s.)', etc.), the marker of first person singular verbs /ʔa-/ and the particles /ʔaywa/ 'yes', /ʔahó/ 'here it (m.) is', /ʔaħé/ 'here it (f.) is' are particularly susceptible to such elision. Examples:

/aho inta/ → /aho nta/ 'here you (m.s.) are!'
/inta iktib/ → /inta ktib/ 'you (m.s.) write!'

In two instances, the glottal stop almost always elides: the relative /ʔilli/ → /illi/ ~ /lli/ 'who, which, that'; and the definite article /ʔil/ → /il/ ~ /l/ 'the', e.g.:

/ʔilħaaga ʔilli mʕaak/ → /ʔilħaaga lli mʕaak/ 'the thing that you have'
/ḍaṛab ʔilwalad/ → /ḍaṛab ilwalad/ 'he hit the boy'
/rama ʔilkitaab/ → /rama lkitaab/ 'he threw the book'

10. The Definite Article

(a) The definite article (def. art.) is /il/. /il-/ is prefixed to nouns and adjectives, e.g. /ilwalad/ 'the boy', /ilgidiid/ 'the new'. Remember that in EA words or utterances never begin with a vowel. Thus /#V-/ = /#ʔV-/, e.g. /ilwalad/ = /ʔilwalad/. (/#V-/ means "word initial vowel"; /-V#/ means "word final vowel"); thus /ʔil/ ~ /il/ 'the'.

(b) Assimilation of /-l-/ of the def. art. to the following consonants: / t ṭ d ḍ s ṣ z ẓ š ž n r ṛ / is obligatory, e.g. /iṭṭaalib/ 'the student', but /ilwalad/ 'the boy'.

(c) Assimilation of /-l-/ of the def. art. to / k, g / is optional in EA.

/ilkursi/ ~ /ikkursi/	'the chair'
/ilgidiid/ ~ /iggidiid/	'the new'

(d) The form of the def. art. is /l-/ rather than /il-/ when it follows a word ending in a vowel, e.g.

/iṭṭaaliba lgidiida/ 'the new student (f.)'

(e) The /l-/ of the def. art. is subject to the assimilation rules stated in (b) and (c) above, e.g.:

/iṭṭaaliba nnabiiha/	'the intelligent student (f.)'
/ilkursi lgidiid/ ~ /ikkursi ggidiid/	'the new chair'

11. Elision of Unstressed /i/

This elision occurs when the preceding word ends in a vowel (a, i, u or the helping vowel I). Examples:

/ilkursi gidiid/ → /ilkursi gdiid/ 'the chair is new'

/xooxa wituffaaha/ → /xooxa wtuffaaha/ 'a peach and an apple'

/šuft I wiʔult/ → /šuft I wʔult/ → /šuft wʔult/
'I saw and said'

(I is the helping vowel--note its effect on the unstressed vowel of /wiʔult/; also note that it does not appear in the final transcription.

The elision of unstressed /i/ mentioned above does not operate when the inadmissable sequence CCC would result:

/iṭṭaaliba ilgidiida/ ⟶ /iṭṭaaliba ggidiida/ *'the new student (f.)' (with def. art. rules mentioned in #10 above and no elision of unstressed* /i/ *of* /ggidiida/)

12. -iC# ⟶ C#: *Elision of Unstressed /i/ before Final Consonant*

Words ending in -iC, *e.g.* /wiɦiš/ 'bad', *drop the unstressed* /i/ *when a suffix is added, e.g.* /wiɦša/. *Compare* /wiɦša/ *and* /kuwayyisa/. *In* /kuwayyisa/ *the stressed* /i/ *before* C *does not elide, of course, as this would produce the inadmissable sequence* CCC.

13. *Shortening of Long Vowel*

In šaaṭir - šaṭra - šaṭriin *'clever', the shortening of* /aa/ *of the (m.)* /šaaṭir/ *to* /a/ *in the (f.)* /šaṭra/ *follows an important rule in EA which does not allow the sequence* VVCC *in the same word.*

This /i/ *of* /-iC#/ *also elides if the word in which it occurs is followed by another word that begins with a vowel, e.g.* /waagib ilwalad/ ⟶ /wagb ilwalad/ *'the boy's homework'.*

14. *Shortening of the First of Two Long Vowels*

As mentioned in #4(d) above, EA does not allow two long vowels in the same word. When this occurs as a result of suffixation, the first long vowel is shortened and stress is shifted to the second long vowel (stress always falls on the long vowel). Example:

/ʔálu/ *'they said'* + /uh/ *'it (m.)* ⟶ /ʔáluuh/ ⟶
/ʔalúuh/ *'they said it (m.)'*

15. *Lengthening of Final Vowels*

Any final vowel is lengthened before a suffix, e.g.
/nisi/ *'he forgot'* + /-ha/ *'it (f.)'* ⟶ /nisiiha/ *'he forgot it (f.)'*

with negative [ma...š]
ma + nisi + ha + š ⟶ manisiihaaš ⟶ manisiháaš (*shortening of first of two long vowels and stress shift to second long vowel*) ⟶ mansiháaš (*elision of unstressed* /i/ *of*

/nisi/ *following the vowel* /a/ *of* /ma/) *'he did not forget it (f.)'*

15. *The System of Transcription in General*

The system of transcription used here represents the way the native speaker speaks (one of the authors who transcribed the entire book). To illustrate this, compare the following pairs of sentences:

1. (a) /huwwa ana faahim ɦaaga !/ *'I don't understand anything!'*
   (b) /huwwa ?ana faahim ɦaaga !/ *'I (myself) don't understand anything!'*
2. (a) /ana šuft w?ult/ *'I saw and said'*
   (b) /ana šuft wi?ult/ *'I saw and I said'*
3. (a) /ilkursi gdiid/ *'the chair is new'*
   (b) /ilkursi gidiid/ *'the chair is new'*
4. (a) /xooxa wtuffaaɦa/ *'a peach and an apple'*
   (b) /xooxa wituffaaɦa/ *'a peach and an apple'*

In the above examples the underlined words in sentence (b) stress part of the example (1 and 2) or come after a pause (3 and 4) /xooxa/ *'a peach' + pause* /wituffaaɦa/ *'and an apple'.*

Stressing words, phrases and parts of sentences or inserting pauses are represented in the actual transcription of this volume. Likewise the influence of assimilation is reflected in the transcription, e.g.:

itgannin	~ iggannin	*'to go crazy'*
itšammis	~ iššammis	*'to sit in the sun'*
itkallim	~ ikkallim	*'to speak'*
itɣallib	~ idɣallib	*'to find great difficulty'*
itṣaaliɦ	~ iṣṣaaliɦ	*'to reconcile'*

or

ittilmiiz	*'the pupil'*
iššams	*'the sun'*
asadza	*'teachers'*

*** *** ***

PART FIVE

VOCABULARY LIST

WORD LISTS

List #1 **Fruits** /ilfakha/

Collective	Unit Noun (Sing)	Count Plural	
tuffaaħ	tuffaaħa	-aat	apples
tiffaaħ	tiffaaħa	-aat	apples
burtu?aan	burtu?aana	-aat	oranges
mooz	mooza	-aat	bananas
tiin	tiina	-aat	figs
ʕinab	ʕinaba	-aat	grapes
xoox	xooxa	-aat	peaches
mišmiš	mišmiša	-aat	apricots
baţţiix	baţţiixa	-aat	watermelon
šammaam	šammaama	-aat	melons , cantaloupe
bar?uu?	bar?uu?a	-aat	plums
balaħ	balaħa	-aat	dates
lamuun	lamuuna	-aat	lemons, limes
ŗummaan	ŗummaana	-aat	pomegranates
faŗawla	faŗawlaaya	-aat	strawberries
kummitra	kummitraaya	-aat	pears
manga	mangaaya	-aat	mangoes

List #2 **Vegetables** /ilxuḑaaŗ/

niʕnaaʕ	mint
faşulya	green beans
bisilla	green peas
sabaanix	spinach
koosa	squash
bamya	okra
bidingaan	eggplant
?uuţa (Q) - ţamaaţim	tomatoes
gazaŗ	carrots

toom	garlic
gargiir	cress
ḍuṛa	corn
baṣaḷ	onions
baṭaaṭiṣ	potatoes
xiyaaṛ	cucumbers
?aṛnabiiṭ (Q)	cauliflower
xaṣṣ	lettuce
ba?duunis	parsley
filfil axḍaṛ	green peppers
figl	radishes
kuṛumb	cabbage
muluxiyya	Jew's mallow

List #3 Groceries /ilbi?aala/

ɦitta - ɦitat	piece (e.g. soap)
ṣabuun	soap
ṛuzz	rice
laban	milk
sukkaṛ	sugar
šaay	tea
bunn	coffee,ground or bean
malɦ	salt
ʕeeš	bread
riɣiif ʕeeš	a loaf of bread
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
makaṛoona	pasta
gibna	cheese
baskoot	cookies
keek	cake
gatooh	tarts
zeet	oil
zatuun	olives
mixallil	pickles
xall	vinegar
filfil iswid	black pepper
ʕads	lentils

laɦma	meat
laɦma bitillu	veal
laɦma ḍaani	lamb, mutton
laɦma ba?ari	beef
laɦma mafṛuuma	ground meat
firaax	chicken
sagaayir	cigarettes
kabriit	matches
zibda	butter
beeḍ	eggs
samak	fish

List #4 Colors /il?alwaan/

m	f	p	
abyaḍ	beeḍa	biiḍ	white
azra?	zar?a	zur?	blue
aɦmaṛ	ɦamṛa	ɦumṛ	red
axḍaṛ	xaḍṛa	xuḍṛ	green
aṣfaṛ	ṣafṛa	ṣufṛ	yellow
iswid	sooda	suud	black
beež	beež	beež	beige
banba	banba	banba	pink
*bunni	bunni	bunni	brown (coffee powder)
ṛamaadi	ṛamaadi	ṛamaadi	grey (ashes)
banafsigi	banafsigi	banafsigi	purple (violet)
mišmiši	mišmiši	mišmiši	apricot color (apricots)
xooxi	xooxi	xooxi	peach color (peaches)
burtu?aani	burtu?aani	burtu?aani	orange (oranges)
lamuuni	lamuuni	lamuuni	lemon yellow (lemons)
zibiibi	zibiibi	zibiibi	maroon (raisins)
zeeti	zeeti	zeeti	darkish green (olive oil)
zatuuni	zatuuni	zatuuni	olive green (green olives)
kuṛumbi	kuṛumbi	kuṛumbi	pastel green (cabbage)

* This and the following colors are nisba adjectives from the substances in parentheses (i.e. the color of ...)

List #5 Parts of the Human Body /gism il?insaan/

Notice the parts marked (f)= feminine

gism - agsaam	body
insaan	human being
wišš	face
ṛaas - ṛuus (f)	head
šaʕṛ - šaʕṛa	hair
ʕeen - ʕineen (d) - ʕuyuun (p) (s=f)	eye
gifn - gufuun	eyelid
ɦaagib - ɦawaagib	eyebrow
rimš - rumuuš	eyelash
bu?? - ɦanak	mouth
šiffa - šafaayif	lip
sinna - sinaan	tooth
dirs - duruus	molar
lisaan - lisina	tongue
manaxiir (f)	nose
widn - widneen (d) - widaan (p) (s=f)	ear
xadd - xuduud	cheek
fakk	jaw
looza - liwaz	tonsil
gild	skin, complexion
ra?aba - ri?aab	neck
lassa	gum
kitf - een (d) - kitaaf	shoulder
diraaʕ - een (d) -aaṭ (p)	arm
rigl - een (d) & p (s=f)	leg
iid - een (d) & p (s=f)	hand
ṣubaaʕ - ṣawaabiʕ	finger
iṣṣubaaʕ ilkibiir	thumb
iṣṣubaaʕ ilwaṣṭaani	middle finger
iṣṣubaaʕ iṣṣuɣayyaṛ	little finger
ḍifṛ - ḍawaafir	nail
rukba - rukab	knee
?adam (Q)	foot
ṣubaaʕ irrigl	toe
faxd - fixaad	thigh
ḍahṛ - ḍuhuuṛ	back

sidr - siduuṛ	chest
?alb (Q)	heart
ri?a - teen (d)	lung
baţn (f)	stomach
kibd	liver
kilwa - kalaawi	kidney

List #6 Furniture /il?asaas/

kanaba - kanab	couch
kursi - karaasi	chair
ţaṛabeeza - aat	table
siggaada - sagagiid	rug, carpet
şuuṛa - şuwaṛ	picture
ţaffaayit sagaayir	ashtray
şufṛa - ţaṛabeezit şufṛa	dining table
mafṛaš - mafaariš	table cloth
bufeeh - aat	buffet
fuuţa - fuwaţ	towel
siriir - saraayir	bed
martaba - maraatib	mattress
milaaya -aat	sheet
miraaya - aat	mirror
šuvenlira - aat	chest of drawers
kumodiinu - haat	night stand
dulaab - dawaliib	cupboard (wardrobe)
baţţaniyya - aat	blanket
ilħaaf - liħifa	quilt
mixadda - aat	pillow
ļamba - aat	lamp, bulb
abažuuṛa -aat	lamp, lampshade
radyu - haat	radio set

tilivizyoon - aat	TV set
sitaaṛa - sataayir	curtain
butagaaz - aat	gas range (bottled gas)
tallaaga - aat	refrigerator

List #7 Money, Weights and Measures /ilfuluus wilmawaziin wilmakayiil/

gineeh - aat	one pound (100 piasters)
nuṣṣ gneeh	1/2 pound
ṛubʕ gneeh	1/4 pound
ʕašṛa saay	10 piasters
xamsa saay - šilin	5 piasters
nuṣṣ fṛank	2 piasters
ʔirš saay - ʔirš (Q)	1 piaster
ʔiršeen (Q)	2 piasters
taʕriifa	1/2 piaster piece
malliim	1 milliim (1/10 piaster)
nikla	2 milliims
itneen malliim	2 milliims
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
ṛubʕ kiilu	1/4 kilo
ṛaṭl - aṛṭaal	pound (lb.)
mitr	meter
santi	centimeter
milli	millimeter
kilumitr	kilometer

List #8 Professions and Trades /ilmihan wilɦraf/

muɦaami , yya - yyiin	lawyer
mudarris , a - iin	teacher
ustaaz gaamiʕi , ustaaza gamiʕiyya - asadzit gamʕa	university professor
duktooṛ, a - daktra	doctor
duktooṛ aṭfaal	pediatrician
duktooṛ baaṭini	physician (internal medicine)

duktooṛ amṛaaḍ nisa	gynecologist
gaṛṛaaħ , a - iin	surgeon
duktooṛ ʕineen	ophthalmologist
duktooṛ giid	dermatologist
duktooṛ ʕiẓaam	osteopath
duktoorit aṭfaal	pediatrician (f)
duktooṛ asnaan ~ duktooṛ sinaan	dentist
duktooṛ beṭaṛi	veterinarian
tamargi - yya	nurse
sikriteer , a	secretary
muħaasib - iin	accountant
mudiir - iin	director
ʕamiid - ʕumada	dean (of college)
mumaṛṛiḍa - aat	nurse
agzagi - yya	pharmacist
ṣayḍali - yya	pharmacist
ẓaabiṭ buliis	police officer
ẓaabiṭ geeš	army officer
ʕaskari buliis	policeman
ʕaskari geeš	non-commissioned army officer
ʔaaḍi - ʔuḍaah (Q)	judge
muhandis, a - iin	engineer
baʔʔaal - iin	grocer
ṭabbaax - iin	cook
gazzaaṛ - iin	butcher
naggaaṛ - iin	carpenter
xaddaam - iin ~ šayyaal -iin	house boy
xaddaama - aat- šayyaala -aat	maid
bayyaaʕ - iin	vendor
šayyaal - iin	porter
sawwaaʔ - iin	driver
ʕaamil - ʕummaal	workman
mikaniiki - yya	mechanic
saayiɣ - suyyaaɣ	goldsmith
gawahirgi - yya	jeweler
ʔahwagi - yya (Q)	waiter in a coffeeshop
gaṛsoon , a - aat	waiter
mizayyin - iin	barber
kuwafeer - aat	hair stylist
bawwaab - iin	doorman

List #9 **Kinship Terms** /il?aṛaaba wil?aṛaayib/

(Abbreviations: fa = father or father's; mo = mother or mother's; br = brother or brother's; si = sister or sister's; da = daughter; so = son)

waalid	father
waldi	my father
abb - abbahaat	father
abuuya	my father
baaba (ḅaaḅa)	daddy
umm	mother
ummi	my mother
walda	mother
walditi	my mother
maama (ṃaaṃa)	mommy
baaba w maama	dad and mom
ilwaldeen	the parents
gidd - giduud	grandfather
gidda	grandmother
ibn - abnaa?	son
walad - awlaad - wilaad	son
bint - banaat	daughter
axx - ixwaat	brother
axuuya	my brother
uxt - ixwaat	sister
uxti	my sister
ʕamm - ʕimaam	uncle - paternal (fa br)
xaal - xilaan	uncle - maternal (mo br)
ʕamma - aat	aunt - paternal (fa si)
xaala - aat	aunt - maternal (mo si)
ibn ʕamm - wilaad ʕamm	cousin (fa br so)
ibn ʕammi - wilaad ʕammi	my cousin (fa br so)
bint ʕammi - banaat ʕammi	my cousin (fa br da)
ibn xaali - wilaad xaali	my cousin (mo br so)
bint xaali - banaat xaali	my cousin (mo br da)
ibn ʕammiti - wilaad ʕammiti	my cousin (fa si so)
bint ʕammiti - banaat ʕammiti	my cousin (fa si da)

ibn xalti - wilaad xalti	my cousin (mo si so)
bint xalti - banaat xalti	my cousin (mo si da)
ibn xaalit ṣaḥbi	my friend's cousin (mo si so)
bint ʕammit waldi	my second cousin (da of my fa's paternal aunt)
gooz - agwaaz	husband
gozha	her husband
issitt btaʕtu	his wife
nisiib - nasaayib	in-law
nisiiba - nasaayib	in-law
ʕadiil - ʕadaayil	husband of wife's sister
silfa - salaayif	wife of husband's brother
ḍuṛṛa	co-wife
ḥama	wife's or husband's fa or mo (usually with pron. suffix)
ḥamaaya	my wife's father
ḥamaati	my wife's mother
axu ssitt btaʕti	my wife's brother
gooz uxti	my sister's husband
uxt mṛaati	my wife's sister

List #10 In the Kitchen /filmaṭbax/

maɣṛafa - maɣaarif	ladle
kubbaaya - aat	a glass
fingaal - fingaan - fanagiil - fanagiin	cup
ṭabaʔ fingaal	saucer
izaaza - azaayiz	a bottle
ʕilba - ʕilab	a box; a can
baaku - waat	a packet
mallaaḥa - aat	salt shaker
sukkariyya - aat	sugar bowl
abriiʔ šaay - abariiʔ šaay	teapot

kanaka - kanak	Arabic coffee pot
ṛaff - ṛufuuf	shelf
ħalla - ħilal	cooking pot
ṣiniyya - ṣawaani	baking tray
ṭaaṣa - aat	frying pan
ɣaṭa ħalla - ɣuṭyaan ħilal	pot cover
ħalla pristo	pressure cooker
makwa - makaawi	iron
ṣiniyyit ?ahwa	tray
mafṛama - mafaarim	meat grinder
xaḷḷaaṭ - aat	mixer, blender
fuṛn - afṛaan	oven
maṣfa - maṣaafi	strainer
maṣfit šaay	tea strainer
abrii? - abarii?	pitcher
doora? - dawaari?	pitcher
ṭaba? - aṭbaa?	plate
ṣaħn - ṣuħuun	plate
šooka - šuwak	fork (eating)
maʕla?a - maʕaali?	spoon
sikkiina - sakakiin	knife
ṣulṭaniyya - ṣalaṭiin	bowl
fuuṭa - fuwaṭ	napkin
maʕla?it šaay	teaspoon
maʕla?it šuṛba	soupspoon
(šuṛba "soup")	

List #11 __Languages__ __/illuɣaat/__

illuɣaat	languages
luɣa -aat	language
ʕaṛabi	Arabic
ingiliizi	English

faṛansaawi	French
almaani	German
aspaani	Spanish
iṭaali	Italian
talyaani	Italian
igriigi	Greek
yunaani	Greek
armalli	Armenian
ruusi	Russian
hindi	Indian
ṣiini	Chinese
yabaani	Japanese
kuuri	Korean
ħiroɣliifi	Hieroglyphic
latiini	Latin
ʔibṭi (Q)	Coptic
barbari	Berber
ʕibri	Hebrew
illuɣa lʕaṛabiyya	the Arabic language
illuɣa lfaṛansawiyya	the French language
ilʕaṛabi	the Arabic language
ilfaṛansaawi	(the) French (language)
lahga - aat	dialect
ʕammi	dialectal
ilmaṣri	Egyptian (Arabic)
illahga lmaṣriyya	the Egyptian dialect
ilʕaṛabi lmaṣri	Egyptian Arabic
ilfuṣħa	Literary Arabic
ilʕammiyya	colloquial (Arabic)

List #12 Exclamations and Oaths /ittaʕaggub wilħilfaan/

subħaan aḷḷaah	How wonderful, praise be to God!
aḷḷah	Well!
ya salaam	Fancy that!; My!; Wow!
aḷḷaah	How sweet!; Bravo!
amma ɣariiba	Strange!
šeeʔ ɣariib	Strange!

amma ʕagiiba	Strange!
šeeʔ ʕagiib	What a strange thing!
ya salaam ʕala kida	How strange! How fancy! How beautiful!
ya salaam ʕala dammak	How silly of you! Shame on you!
ya ħawl illaah	What a loss!
la ħawla wala quwwata illa billaah	What a loss! How helpless man is!
ʕaal	excellent!
mudhiš	excellent!
bravo	bravo!
ʕaẓiim	excellent!
waḷḷaahi	By God! Indeed! Really!
wiħyaat ṛabbina	By God! (I swear ...)
winnabi	By God! By the Prophet! (I swear ...)
winnabi ?	Honestly?
istaʕgib	to be amazed
istaɣṛab	to be amazed
ħilif (i)	to swear
ixx - ixṣ	How disgusting!
ixṣ ʕaleek	Shame on you! (ms)

List #13 Weather /ilgaww/

gaww	weather
ṭaʔṣ	weather
iṛṛabiiʕ	spring (season)
iṣṣeef	summer
ilxariif	autumn
iššita (m,f)	winter
bard	cold (n)
ħaṛṛ	hot, heat
dafa (m)	warmth
ṣaħḍ	heat, hot
hawa (m)	air
ṛuṭuuba	humidity
ṛiṭib	humid

talg	snow, ice
riiħ (m,f)	wind
bard moot	very cold, ice cold
iddunya bard ?awi	it (the world) is very cold
bard ?awi	very cold
nisiim - nisma	breeze
maţaŗ	rain
baṛṛad	to become cold
ħaŗŗaŗ	to become hot
maţţaŗ	to rain
iddunya bitmaţţaŗ	it (the world) is raining

List #14 Nature /iţţabiiʕa/

aŗḍ (f)	land
sama	sky
baħŗ - buħuuŗ	sea
nahŗ - anhaaŗ	river
muħiiţ - aat	ocean
buħayŗa - aat	lake
šaaţi? - šawaaţi?	shore
plaaž - aat	beach
gabal - gibaal	mountain
tall - tilaal	hill
šams (f)	sun
?amaŗ (Q)	moon
nigma - niguum	star
nabaat - aat	plant
zarʕ	plants
warda - ward	flower
warda baladi	rose
šagaŗa - šagaŗ	tree
ħašiiš	grass
maţaŗ	rain
mayya (ṃayya)	water

List #15 Animals, birds, and insects /ilħayawanaat wiṭṭuyuuṛ wilħašaṛaat/

kalb - kilaab	dog
ʔuṭṭa - ʔuṭaṭ (Q)	cat
ħumaaṛ - ħimiir	donkey
baʔaṛa - baʔaṛ	cow
faṛas	horse
ħuṣaan - ħiṣina	horse
ṭooṛ - tiraan	ox
ʕigl - ʕiguul	calf
gaħš - guħuša	ass
gamal - gimaal	camel
gamuusa - gamuus	water buffalo
xaṛuuf - xirfaan	lamb
miʕza - miʕiiz	goat
ħalluuf - ħalaliif	pig
xanziir - xanaziir	pig
ħayawaan - aat	animal
bihiima - bahaayim	beast of burden
waħš - wuħuuš	wild animal
asad - isuda - usuda	lion
nimr - nimuṛa	tiger
taʕlab - taʕaalib	fox
fiil - fiyala	elephant
diib - diyaab	wolf
ṭeeṛ - ṭuyuuṛ	bird
ʕaṣfuuṛa - ʕaṣafiir	sparrow
ħamaama - ħamaam	pigeon
farxa - firaax	chicken
diik - diyuuk	rooster
diik ṛuumi	turkey
ɣuṛaab - ɣirbaan	crow
ħiddaaya - aat	kite (bird)
samaka - samak	fish
dibbaana - dibbaan	fly
namuusa - namuus	mosquito
namla - naml	ant
ḍabbuuṛ -ḍababiir	wasp

List #16 Countries and Cities (All names of countries and cities in EA are f - any word not marked (m) in this list is (f))

afriqya	Africa
amerika	America
asya	Asia
ustuṛalya	Australia
uṛuppa	Europe
amerika ššamaliyya	North America
amerika lganubiyya	South America
kanada	Canada
ilʕaalam ilʕaṛabi (m)	The Arab World
iššar? (m)	The East
ilɣaṛb (m)	The West
iššar? il?awṣaṭ (m)	The Middle East
maṣr	Egypt; Cairo
ilqaahiṛa - maṣr	Cairo
lubnaan	Lebanon
bayruut	Beirut
surya	Syria
dimaš?	Damascus
il?uds	Jerusalem
filisṭiin	Palestine
il?urdun	Jordan
ʕammaan	Amman
libya	Libya
ṭaṛablus	Tripoli
ilmaɣrib	Morocco
iṛṛabaaṭ	Rabat
ilgazaayir	Algeria; Algiers
tuunis	Tunisia; Tunis
ilʕiraa?	Iraq
baɣdaad	Baghdad
issuʕudiyya	Saudi Arabia
iṛṛiyaaḍ	Riyadh
ingiltira	England

ḷanḍan	London
faṛansa	France
pariis	Paris
ilyunaan	Greece
atiina	Athens
iṭaḷya	Italy
ṛooma	Rome
aspanya	Spain
madriid	Madrid
israʔiil	Israel
tall abiib	Tel Aviv
rusya	Russia
mosko	Moscow
iṣṣiin	China
ilyabaan	Japan
ilhind	India
turkiya	Turkey
iṛaan	Iran

#16.A Cities, Towns, and Regions of Egypt

ʕaaṣima - ʕawaaṣim	Capital (of a country)
balad - bilaad	city, town
qaṛya - quṛa	village
miina - mawaani	port
ħayy - aħyaaʔ (m)	quarter, section of town
wagh baħri (m)	Lower Egypt
wagh ʔibli - iṣṣiʕiid (m)	Upper Egypt
iddilta	The Delta
buuṛ saʕiid	Port Said
iskindiriyya	Alexandria
ilgiiza	Giza
issiwees	Suez
luʔṣuṛ	Luxor
aṣwaan	Aswan
issadd ilʕaali (m)	The High Dam
qanaat issiwees	The Suez Canal

List #17 Personal Characteristics /işşafaat iššaxşiyya/

şifa - aat	characteristic
šaxş - ašxaaş	person
ʕaa?il - iin	wise, refined person
magnuun - maganiin	crazy
mabşuuţ - iin	happy
faṛɦaan - iin	happy
zaʕlaan - iin	unhappy, sad; angry
middaayi? - iin	bothered, depressed
haadi-hadyiin	calm, quiet
xaayif - iin	scared, afraid
muhmil - iin	careless
kaslaan - iin	lazy
ʕaşabi - yyiin	nervous
?aṛfaan - iin (Q)	disgusted
mundahiš - iin	surprised
ɣayṛaan - ɣayyaaṛ - iin	jealous
anaani - yyiin	selfish
saxiif - suxafa	silly
ẓaṛiif - ẓuṛafa	nice
šaxş duɣri	a proper person
šaxş niḍiif	a clean person; an upright person
ʕaaţifi - yyiin	emotional, romantic
ɦaṛiiş - ɦuṛaşa	prudent
gabaan - gubana	coward
šugaaʕ - šugʕaan	brave
baxiil - buxala	miserly
baa?is - bu?asa	miserable
kariim - kuṛama	hospitable, generous
šaaţir - šuţţaaṛ - šaţriin	clever
xaayib - iin	good for nothing; ne'er do well
mu?addab - iin	polite, cultured, cultivated
?aliil il?adab - ?ulalaat il?adab (Q)	impolite, ill-bred

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ṭabiiʕi - yyiin	natural
mutašaaʔim - iin	pessimistic
mutafaaʔil - iin	optimistic
kazzaab ~ kaddaab - iin	liar
ṣaadiʔ - iin	truthful

List #18 Grammatical Terms /muṣṭalaɦaat qawaaʕid/

muṣṭalaɦ - aat	term, idiom
iṣṭilaaɦ -aat	term, idiom
qawaaʕid	grammar
gumla - gumal	sentence
ʕibaaṛa - aat	phrase; expression
kilma - kalimaat	word
ism - asmaaʔ	noun
fiʕl - afʕaal	verb
ṣifa - aat	adjective
ḍamiiṛ - ḍamaayiṛ	pronoun
ɦaṛf gaṛṛ - ɦuṛuuf gaṛṛ	preposition
ṛaabiṭ - ṛawaabiṭ	conjunction
mufrad	singular
gamʕ	plural
muzakkaṛ	masculine
muʔannas	feminine

List #19 Women's Clothes /malaabis issayyidaat/

bluuza - aat	blouse
gazma bkaʕb	high heel shoes
ṣandal - ṣanaadil	sandals
šibšib - šabaašib	slippers
xaatim - xawaatim	ring
xaatim dahab	gold ring

(/dahab/ 'gold'; /faḍḍa / 'silver; /ɦadiid / 'iron'; /niɦaas aṣfaṛ /'brass';/niɦaas aɦmaṛ/ 'copper;/ xašab/ 'wood')

ɦalaʔ - ɦilʔaan	earring
iswira - asaawir	bracelet
banṭaloon - aat	slacks, pants
buut	boots
išaṛp - aat	scarf
žiip(f) -aat-gunilla -aat	skirt
ʔamiiṣ noom (Q)	night gown
bižaama - aat	pajama
ṛoob - aṛwaab	robe
baḷṭu faṛw	fur coat
fustaan ɦariir	silk dress

(/ɦariir / 'silk',/ ʔuṭn/Q 'cotton',/ ṣuuf/ 'wool'; /ʔaṭiifa/ (Q) 'velvet')

mugawhaṛaat	jewelry
šaṛaab naylon	nylon stockings
budṛa	face powder (make up)
ṛuuž	lipstick
aɦmaṛ šafaayif	lipstick
sabɣit šaʕṛ	hair color (dye)
šampuu	shampoo
parfaan	perfume
riiɦa -ṛawaayiɦ	perfume, scent, fragrance
ikladooṛ	nail polish
muḷʔaaṭ -maḷaʔiiṭ	tweezer

List #20 Men's Clothes /malaabis irrigaal/

šaṛaab - aat	socks
šibšib - šabaašib	slippers
gazma - gizam	shoes
ʔamiiṣ - ʔumṣaan (Q)	shirt
žakitta - aat	jacket
baḷṭu - baḷaaṭi	coat
buṛneeṭa - baṛaniiṭ	hat
gawanti - gawantiyyaat	gloves

mandiil - manadiil	handkerchief
puloovaŗ - aat	pullover
malaabis daaxiliyya	underwear
kaŗavatta - aat	neck tie
ɦizaam - ɦizima	belt
šamsiyya - šamaasi	umbrella
banţaloon - aat	trousers
makanit ɦilaaʔa	safety razor
furša - furaš	brush
mišţ - amšaaţ	comb
furšit ɦilaaʔa	shaving brush
muus ɦilaaʔa - amwaas ɦilaaʔa	razor blade
kulunya	eau-de-cologne
maʕguun ɦilaaʔa	shaving cream
maʕguun sinaan	tooth paste
furšit sinaan	tooth brush

*** *** ***

LEXICON

EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

ʔ a b d ḍ f g h ɦ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ ž ʕ ɣ

Words in Egyptian Arabic never begin with a vowel, whether short or long, but rather with /ʔV/. For this reason, /ana/ = /ʔana/ 'I;' /inta/ = /ʔinta/ 'you (ms);' /umm/ = /ʔumm/ 'mother;' /eeh/ = /ʔeeh/ 'what?' and /ooḍa/ = /ʔooḍa/ 'room' are listed in this lexicon under their initial vowels /a, i, u, e, o/ respectively, and without the intial glottal stop, as follows: /ana/, /inta/, /umm/, /eeh/, and /ooḍa/. However, a word such as /ʔahwa/ 'coffee,' in which the initial glottal stop corresponds to Modern Literary Arabic /qāf/ (ق) /q/, is also listed in the lexicon under its initial vowel preceeded by the glottal stop. Thus /ʔahwa/ is listed under 'a.'

The citation for this particular word is:

ʔahwa (Q) coffee

Note that (Q) refers to the fact that /ʔ/ of /ʔahwa/ corresponds to Modern Literary Arabic /q/. The overmarking of such items with the additional (Q) next to the citation serves, to remind the student that /ʔ/ of /ʔahwa/ does not elide.

Compare the listings

ʔalam (Q)	pen	listed under 'a'
alam	pain	
ʔism (Q)	section	listed under 'i'
ism	name	

In most cases, nouns appear with the singular form given first; a comma is followed by the feminine form; a dash by the plural (and in some cases by the dual). The entry /fallaaɦ ,a -iin ,aat/ 'farmer,' for example, denotes the ms, fs, mp and fp forms, respectively.

Gender indicators (m) (f) are not entered for those nouns in which the sex of the referent clearly indicates the grammatical gender; neither are they entered for nouns or adjectives which are grammatically identifiable (e.g. /ţaaliba/ 'student,' in which /-a/ is the marker of [fs] noun, and /ţaalib/ 'student,' in which the absence of /-a/ here indicates [ms] noun). Gender indicators, however, are entered next to items such as /aŗḍ/ (f) 'land' and /mabna/ (m) 'building,' since their endings do not follow the rules.

Collective nouns are given in the following order: collective ,unit noun - count noun; e.g. /burtu?aan ,a -aat/ (= oranges ,an orange -oranges).

All pertinent phonological rules must be applied; for example, /misaafir ,a -iin/ 'traveling' = /misaafir ,misafra -misafriin/. Note the shortening of long vowels and elision of unstressed /i/.

Long and short forms of the numerals (3-10) are listed as follows: long form ~ short form; e.g. talaata ~ talat.

The following abbreviations are used in the lexicon and throughout the study:

adj.	adjective
adv.	adverb
AP	active participle
art.	article
br	brother, brother's
C	consonant
Coll	collective noun
comp	comparative
cond	condition, conditional
conj.	conjunction
CS	construct state of the noun
d	dual
d.	direct
da	daughter
def.	definite
dem	demonstrative

dim	diminutive
EA	Egyptian Arabic
f	feminine
fa	father, father's
fp	feminine plural
fs	feminine singular
gr	grammatical term
imperf.	imperfect
indef	indefinite
intr.	intransitive (verb)
inv.	invariable
lit	literally
m	masculine
mo	mother, mother's
mp	masculine plural
ms	masculine singular
n	noun
neg.	negative
num.	numeral
obj.	object
p	plural
part.	particle
perf.	perfect
PP	passive participle
prep.	preposition
pron.	pronominal
s	singular
S	student
si	sister, sister's
sing.	singular
so	son
s.o	someone
s.p	sound plural
s.th	something
super	superlative
T	teacher
tr.	transitive verb
v	verb
V	vowel
VN	verbal noun
~	precedes a variant form
;	precedes an equivalent or additional form or gloss
(Q)	shows that /ʔ/ = Literary Arabic qaf (ق) ; i.e. does not elide (initially)
,	followed by feminine form
-	followed by plural form, or, in certain cases, by the dual (d).

LEXICON

Arabic - English

a

aadi here is/are (invariable)
?aaḍa (Q) to sue s.o
?aaḍi (Q) -?uḍaah judge
?aal (u) (Q) to say, tell
?aal eeh (Q) what did he say?
?aam (u) (Q) to wake up, get up
?aas (i) (Q) to measure
aaya -aat verse from the Bible or Koran
?aaʕid ,a -iin (Q) continue to; sitting; continuing (participle)
abadan at all; ever ; not at all, never
abažuuṛa-aat lamp; lampshade
abb -ahaat father
?abl (Q) before (in time or place)
?abl ma (Q) before (conj.)
abrii? - abarii? pitcher
abrii? šaay - abarii? šaay teapot
abriil April
abu lhool the Sphinx
abuuya my father
abyaḍ ,beeḍa -biiḍ white
adab - adaab literature, (p)=literatures; liberal arts;(s)=politeness, manners
?adam (Q) foot
adawaat (p) articles=tools
?add (Q) like, e.g. in size or amount
?add eeh (Q) how long? how many? how much? how big?
?addim (Q) to offer
?adiim ,a -?udaam (Q) old (things)
?aḍa (i) (Q) to finish
afriqya Africa
afṛangi foreign
agaaza -aat holiday, vacation
agadd newer
aggaṛ to rent
agmal prettier
agzagi -yya pharmacist
ahamm more important
ahe here is (fs)
ahl family, people (of)
aho here is (ms)
ahum here are
?ahwa (Q) coffee; coffee shop
?ahwagi -yya (Q) waiter in a coffee shop
aɦibb . . ,moot I adore (s.o, s.th)
aɦla sweeter, prettier; sweetest
aɦmar ,ɦamṛa -ɦumṛ red
aɦmaṛ šafaayif lipstick
aɦṛag to put on the spot, embarass
aɦsan lest, for fear that
aɦyaa? biology
akbaṛ bigger; biggest
akl food
akṛam to be hospitable to
aktaṛ more; most
aktaṛ biktiir much more
?alam -?ılaam (Q) pencil, pen
?alaʕ (a) (Q) to undress, to take off
?alb -?uluub (Q) heart
alf - alaaf thousand
alf wtusʕumiyya talaata wsabʕiin one thousand nine hundred and seventy-three (1973)
?aliil il?adab (Q) -?ulalaat il?adab impolite
?all (i) (Q) to decrease, diminish
allif to compose
?allil (Q) to hold down, minimize
almaani ,yya -almaan German
alwaan colors
alʕaab ṛiyaḍiyya physical education
aḷḷaah God; Good Lord! ; How sweet!
aḷḷaah yixalliik please (to ms) [lit. 'may God save you'(ms)]
aḷḷaah yixziik shame on you !
aḷḷah well!
amal - amaal hope

?amaṛ (Q) moon
amerika America
amerika lganubiyya South America
amerika ššamaliyya North America
?amḥ (Q) wheat
?amiiṣ -?umṣaan (Q) shirt
amma as for; but; when
amma ʕagiiba strange!
amma ɣariiba strange!
amrikaani ,yya -amrikaan American
amuut fi . . . I adore (s.o, s.th)
ana I (m,f)
ana maali - wana maali why should I care?
anaani ,yya -yyiin selfish
anhi - ?anhu -?anhum which one?
anhu - ?anhi -?anhum which one?
antireeh -aat foyer, family room
arbiʕiin forty
armalli ,yya- arman Armenian
?aṛa (a) (Q) to read
aṛbaʕ tixmaas 4/5
aṛbaʕa four
aṛbaʕa wxamsiin fifty-four
aṛbaʕa wʕišriin ?iṛaaṭ fully or totally (satisfied)
aṛbaʕṭaašaṛ fourteen
aṛḍ (f) land
?aṛfaan ,a -iin (Q) disgusted
?aṛnabiiṭ (Q) cauliflower
?amiiṣ noom (Q)-?umṣaan noom nightgown
?aṛṛa (Q) to cause to read
asaaṛ monuments
asad - isuda - usuda lion
aslam to become a Moslem
aspaani ,yya - aspaan Spanish, Spaniard
aspanya Spain
asya Asia
?aṣaḍ (u) (Q) to intend, mean
?aṣḍ - ?aẓḍ (Q) it's intended, it's meant, intention
aṣfaṛ ,ṣafṛa -ṣufṛ yellow
aṣiil ,a - uṣaḷa of excellent origin
aṣḷ - uṣuul origin (s="principle")
aṣḷaʕ , ṣaḷʕa - ṣuḷʕ bald
aswaan Aswan
ašṛaf to supervise
atiina Athens
?aṭiifa (Q) velvet
?aṭṛ -?uṭuṛaat (Q) train
aṭṛaš , ṭaṛša -ṭuṛš deaf
aṭwal taller; tallest
aw or
?awi (Q) very
awsaʕ wider; widest
awwalaani ,yya -yiin first
awwiḷ , uula - awaa?il first
awwil imbaariḥ the day before yesterday
awwil ma as soon as
?awwim (Q) to cause to get up
axḍaṛ ,xaḍṛa -xuḍṛ green
axiir ,a last; latest
axlaa? (p) a person's general (traits of) character
axraani ,yya -yyiin last; latest
axu ssitt bitaʕti my wife's brother
axuuya my brother
axx - ixwaat brother
aywa yes
ayy which? any (one, thing)
azra? ,zar?a -zur? blue
?aẓḍ - ?aṣḍ (Q) intentions
aẓhaṛ to show, make visible
?aʕad (u) (Q) to sit down, stay
aʕla higher; highest
aʕwaṛ ʕooṛa -ʕuuṛ one-eyed
aɣuṣṭuṣ August

b

ba??aal -iin grocer
ba?a (particle) then, well! ; so!
ba?a (a) to remain
ba?a (i) to keep
baaba daddy
baaba w maama dad and mom
baa?i -ba?yiin the rest, others
baa?is , a -bu?asa miserable
baaku -waat a packet
baan (a) to appear
baarik to bless
ba?aṛa -ba?aṛ cow
baat (a) to spend the night
baaʕ (i) to sell
ba?duunis parsley
badla -bidal suit (of clothes)
badri early

baɦŗ -buɦuuŗ sea
baɦs - abɦaas research
bakaloryoos -aat Bachelor of Science, B.S.
ba?laawa sweet made of puff pastry with syrup and pistachios or walnuts
balaaš don't worry; never mind; nothing; forget it!
balad (f) -bilaad city, town
balaɦ ,a -aat dates (fruit)
baleeh ballet
baļţu -baļaaţi coat
baļţu faŗw fur coat
bam̃ya okra
bana (i) to build
banafsigi purple
bañba pink
banţaloon -aat trousers, slacks, pants
barbari Berber
bard cold (n)
bard ?awi very cold
bard moot very cold
bardaan ,a -iin cold (adj)
baŗḑu also
baŗniiţa - buŗneeţa -baŗaniiţ hat
baŗŗa outside (preposition) (adverb)
baŗŗad to become cold
basbuusa Egyptian semolina cake
baskit basketball
baskoota -baskoot cookie
bass but; just; only; enough
başaļ ,a -aat onions
başş (u) to look
baţaaţiş ,aaya -aat potatoes
baţn (f) stomach
baţţaniyya -aat blanket
baţţariyya -aat flashlight battery
baţţiix ,a -aat watermelon
baxiil ,a -buxala miser
baxt luck
bayruut Beirut
bayyaaʕ ,a -iin vendor
baʕat (a) to send
baʕd after (in time or order)
baʕd bukŗa the day after tomorrow
baʕd iḑḑuhŗ (in) the afternoon
baʕd ma after (conj)
baʕd šwayya after a while
baʕdeen then, after that
baʕḑ some
baʕḑukum some of you
baɣdaad Baghdad
beeḑ,a -aat eggs
been between; among
beet -buyuut house
beež beige
bi - b with, to, by
bi?aala groceries
bidd + pron. suff. (auxiliary) would like to, want
biddi I would like to
bidingaan ,a -aat eggplant
biduun without
biduun ma without
bihiima -bahaayim beast of burden
bikaam how much?
bikull suŗuuŗ with great pleasure
bil?aţŗ by train
bil?axaşş especially
bilhana wiššifa Hope you will enjoy it; May it do you much good and give you the best of health (food, drink)
bil?iḑaafa l- in addition to
billeel at night
bilmarkib by boat
bilmunasba đi on this occasion; by the way
bilmutusikl by motorcycle
bil?utubiis by bus
bilyoon one billion
bilʕagala by bicycle
bilʕaŗabiyya by car
binnisba l- in relation to
bint -banaat girl, daughter
bint xaali -banaat xaali my cousin (mo br da)
bint xalti -banaat xalti my cousin (mo si da)
bint ʕammi -banaat ʕammi my cousin (fr br da)
bint ʕammit waldi my second cousin (da of my fa's paternal aunt)
birnaamig -baŗaamig program
biŗŗaɣm min in spite of
bishuula easily
bisilla ,aya -aat green peas
biskilitta -at bicycle
bisurʕa quickly
bişʕuuba with difficulty
bišweeš slowly
bitaaʕ ,a -bituuʕ thing, whatchamacallit, thingamajig; of, belonging to
bitawassuʕ detailed, in more detail
biţţayaaŗa by airplane
biz̧z̧abţ precisely

bižaama -aat pajama
biʕid (i) to go far away, stay away
biʕiid far
bluuza -aat a blouse
bravo bravo!
buʔʔ mouth
budŗa powder, face powder
bufeeh -aat buffet
buɦayŗa -aat lake
bukŗa tomorrow
bukŗa baʕd iḍḍuhŗ tomorrow afternoon
bukŗa ṣṣubɦ tomorrow morning
bundʼuʔ ,a -aat hazel nuts
bunn coffee beans or ground coffee
bunni brown
burtuʔaan ,a -aat oranges
burtuʔaani orange color
buṛneeṭa -baṛaniiṭ hat
buṡṭa mail
buṡṭagi mailman
buṫȧgaaz -aat gas range
buuŗ saʕiid Port Said
buuṫ boots

d

da (m) ,di -dool this; that
daʔʔ(u) to knock; ring
daawa to remedy
daaxil having entered (participle)
dabaɦ (a) to slaughter
dafa (m) warmth
dafaʕ (a) to pay; to push
daffa to make warm
dahab gold
dahya -dawaahi calamity
dall (u) ʕala indicate, show
damm blood
dammu xafiif he is very nice and very likeable, a jovial, light-hearted fellow
daras (i) to study
darris to teach
dars -duruus a lesson
daŗaga -aat grade
dawwaŗ to turn around; look for
daxal (u) to enter
dayman always
dayyaʔ ,a -iin narrow
di -dool this, that (f)
dibbaana -dibban fly (insect)
dibloom -aat diploma
diib -diyaab - diyaba wolf
diʔiiʔa -daʔaayiʔ minute
diik -diyuuk rooster
diik ŗuumi turkey
diin - adyaan religion
diini ,yya religious
dikha - dukhum that one (dem.)
dilwaʔt - dilwaʔti now
dilwaʔt aho right now
dilwaʔti bass just now, only now
dimašʔ Damascus
diṛaasa -at study
diraaʕ -een (d) -aat arm
dirs -duruus back tooth; molar
disimbir December
dool these, those (m,f)
dukha - dikha -dukhum that one (dem.)
dukhum those (dem.)
dukkaan -dakakiin shop
duktooŗ doctor
duktooŗ -dakatra medical doctor
duktooŗ amŗaaḍ nisa gynecologist
duktooŗ asnaan dentist
duktooŗ aţfaaļ pediatrician (m)
duktooŗ baaţini physician (internal medicine)
duktooŗ beţaŗi veterinarian
duktooŗ gild dermatologist
duktooŗ ʕineen ophthamologist
duktooŗ ʕiẓaam osteopath
duktooŗit aţfaaļ pediatrician (f)
duktoŗaah -aat Ph.D.
dulaab -dawaliib cupboard (wardrobe)
duŗg - adŗaag drawer (of a desk, etc.)
duxuul entering

ḍ

ḍabbuuŗ -ḍaḅabiir wasp
ḍahŗ - ḍuhuuŗ back (anatomy)
ḍamiiŗ - ḍamaayiŗ pronoun; conscience
ḍaŗab (a) to beat, hit
ḍaŗb hitting
ḍeef ,a -ḍuyuuf guest
ḍifŗ -ḍawaafiŗ nail (finger, toe)

ḍiʱik (a) to laugh
ḍiʱik maˤa to kid s.o
diʱik ˤala to laugh at; to trick
ḍuhɽ noon
ḍuɽɽa co-wife
ḍuuʔ light

e

eeh what?

f

fa- well then
faad (i) to benefit s.o
faaḍi ,faḍya -faḍyiin empty; free = (having nothing) to do
faat (u) to pass
faat (u) (ˤala) to drop in on
faatiʱ light (e.g. color); opened
faddaan -fadadiin acre
faḍḍa to empty s.th
faḍḍa silver
faḍḷ - afḍaaḷ merit
fagr dawn
fahhim to cause to understand
fakk -een (d) jaw
fakha fruits
fakka change (money)
fakkaɽ to think
fallaaʱ ,a -iin,aat farmer, peasant
falsafa philosophy
fann art
fannaan, a -iin, aat artist
fanni ,yya artistic, vocational (education)
farʔ -furuuʔ difference
faraš (i) to furnish
farxa -firaax chicken
faɽansa France
faɽansaawi ,yya -yyiin French, Frenchman
faɽas -xeel horse
faɽawla ,aya -aat strawberries
faɽd - afɽaad individual
faɽʱaan ,a -iin happy
faɽˤoon - faɽaˤoon -faɽaˤna Pharoah
fassaɽ to explain

faṣl -fuṣuul class(room); season
faṣulya ,aya -aat greenbeans
fašɽ bragging
fašɽa a brag
faššaaɽ ,a -iin braggart
fataʱ (a) to open (s.th)
fattaaʱa -aat opener
faxd -fixaad thigh
faẓẓuuɽa -fawaziir riddle
fi - f in
fi nuṣṣ illeel at midnight
fibɽaayir February
fiḍi (a) to be empty; to be free
fiḍil (a) to remain; to keep (doing . . .)
figl ,a -aat radishes
fihim (a) to understand
fii there is/are
fiih there is/are
fiil -fiyala elephant
fikra - afkaaɽ idea
filfil axḍaɽ green peppers
filfil iswid black pepper
filfila xaḍɽa a green pepper
filisṭiin Palestine
film - aflaam film; movie
filmiyya percent (%)
finafs ilwaʔt at the same time
fingaal - fingaan -fanagiil - fanagiin cup
firaax chickens
fiˤl - afˤaal verb
feen where?
fooʔ on, over, above
fukaaha humor
fumm mouth
furša -furaš brush
furšit ʱilaaʔa shaving brush
furšit sinaan toothbrush
fuɽn - afɽaan oven
fuɽṣa -fuɽaṣ occasion; opportunity
fustaan -fasatiin a dress
fustaan ʱariir silk
futbool football
fuul midammis fava beans
fuuṭa -fuwaṭ towel, napkin

g

gaab (i) to bring
gaamiˤ -gawaamiˤ mosque
gaamiˤi ,yya -yyiin university (adj.)

gaaɽ ,a -giraan neighbor
gaawib to answer
gaayiz it is possible
gabaan ,a -gubana coward
gabal -gibaal mountain
gabɽ algebra
gah - gih to come
gaɦš -guɦuša ass
gamaal beauty
gamal -gimaal camel
gamaʕ (a) to collect, add
gamb - ganb beside
gamiil ,a -gumaal pretty, beautiful
gamiiʕ all
gamuusa -gamuus water buffalo
gamʕ plural
gamʕa -aat - gamiʕaat university
ganb - gamb near by, beside
ganna paradise
ganuub south
gariida -gaɽaayid newspaper
gaɽa (a) to happen
gaɽaaž -aat garage
gaɽas -giɽisa bell
gaɽɽaaɦ ,a -iin surgeon
gaɽsoon ,a -aat waiter
gatooh tarts
gawaab letter; answer
gawahirgi -yya jeweler
gawanti -yyaat gloves
gaww weather
gayy - gaay coming
gazaɽ ,a -aat carrots
gazma -gizam shoe
gazma bkaʕb high heel shoes
gazzaaɽ -iin butcher
gaʕaan ,a -iin hungry
gibna cheese
gidd -giduud grandfather
gidda -aat grandmother
gidiid ,a -gudaad new
gifn -gufuun eyelid
gihiz (a) to be ready
gild skin, complexion
gild -guluud leather
ginaaɦ -giniɦa wing
gineeh -aat a pound note (100 piasters)
giri (i) to run
gism - agsaam body
gooz a couple, pair (also husband)
gooz - agwaaz husband
gooz umm stepfather
gooz uxti my sister's husband
gozha her husband
guɦa Goha, the hero of many short stories and anecdotes in Middle Eastern literature
gumhuriyya -at republic
gumla -gumal sentence
gurnaal -garanill
guwwa inside (preposition) (adverb)
guʕɽaan -gaʕariin scarab
guɣɽafya geography

h

haadi ,a -hadyiin calm
haakaza thus
haala Hala (girl's name)
haan (i) to mistreat
haani Hani (a boy's name)
haat give me!
haayil ,a -iin excellent, superb
hal (question introducer)
hamm (i) to concern, interest
handasa geometry, engineering
haɽam - ahɽamaat pyramid
hawa (m) air
hiduum - huduum (p) clothes
hina here
hinaak there
hindi -hinuud Indian
hiroɣliifi Hyroglyphic
hiwaaya -aat hobby
hiyya she
huduum - hiduum (p) clothes
humma they (m,f)
huwwa he

ɦ

ɦaʔʔ -ɦuʔuuʔ right (as in the phrase "to stand up for one's rights")
ɦaaḍiɽ sure! (I'll do it); okay
ɦaaga -aat thing
ɦaaga aaxir gamaal excellent
ɦaaga aaxir ɦalaawa excellent
ɦaagib -ɦawaagib eyebrow
ɦaama to defend s.o, s.th
ɦaawil to try
ɦabb (i) to like; love

ɦabiib ,a -ɦabaayib dear person, beloved one, lover
ɦabiibi my darling
ɦadd someone
ɦadiid iron (metal)
ɦadiis ,a modern
ɦaḍaana kindergarten, nursery
ɦaḍaaṛa -aat civilization, culture
ɦaḍḍaṛ to prepare
ɦaḍritak you (ms) (formal or polite form)
ɦaḍritik you (fs) (formal/polite)
ɦafla - ɦafalaat party (fun)
ɦagaṛ stone
ɦagaṛa -ɦigaaṛa a stone
ɦagg (i) to make the pilgrimage to Mecca
ɦaka (i) to tell a story
ɦala? -ɦil?aan earring
ɦala?a -at serial (T.V.)
ɦalaal legal (religious term)
ɦall (i) to solve
ɦalla to have dessert
ɦalla -ɦilal cooking pot
ɦalla pristo pressure cooker
ɦalluuf -ɦalaliif pig
ɦama wife's fa or mo (usually with pron. suffix)
ɦama (i) to defend
ɦamaama -ɦamaam pigeon
ɦamaati my wife's mo
ɦamaaya my wife's fa
ɦamdilla ʕala salamtak thank God for your safe return (to ms)
ɦammaam -aat bathroom
ɦanak mouth
ɦariimi pertaining to women (as in "women's clothes")
ɦariir silk
ɦaṛaam forbidden (religious term)
ɦaṛaami ,yya -iin - ɦaṛamiyya thief
ɦaṛf gaṛṛ -ɦuṛuuf gaṛṛ preposition
ɦaṛiiṣ -huṛaṣa prudent
ɦaṛṛ hot, heat
ɦaṛṛaan ,a -iin hot (adj)
ɦaṛṛaṛ to become hot
ɦasab according to
ɦasab (i) to count
ɦass (i) to feel
ɦaṣal (a) to happen, occur
ɦaša (i) to stuff (cooking, e.g., stuffed cabbage)
ɦašiiš grass (plant)
ɦatta in even if
ɦatta iza even if
ɦatta law even if
ɦaṭṭ (u) to put s.th
ɦawaali approximately
ɦawwaa? ~ ɦawwa Eve
ɦayaah (f) life
ɦayawaan -aat animal (s also = "zoology")
ɦayy - ahyaa? quarter, section of a town
ɦiddaaya -aat kite (bird)
ɦiḍaašaṛ eleven
ɦifiẓ (a) to memorize
ɦigg pilgrimage
ɦigga -ɦigag excuse
ɦiila -ɦiyal trick
ɦikaaya -aat story
ɦikma -ɦikam word of wisdom
ɦilif (i) to swear
ɦilm patience
ɦilm - aɦlaam dream
ɦilw sweet; pretty; nice
ɦisaab arithmetic; account, calculation
ɦisaab musallasaat trigonometry
ɦiṣṣa -ɦiṣaṣ class (session)
ɦitta -ɦitat piece, part
ɦizaam -ɦizima belt
ɦooš courtyard
ɦubb love
ɦukuuma government
ɦumaaṛ -ɦimiir donkey
ɦuṣaan ~ ɦiṣina horse

i

?ibil (a) (Q) to accept
ibliis -abalsa Satan, devil
ibn - abnaa? ~ ɜwlaad son
ibn xaali -wilaad xaali my cousin (mo br so)
ibn xaalit saɦbi my friend's cousin (mo si so)
ibn xalti -wilaad xalti my cousin (mo si so)
ibn ʕamm -wilaad ʕamm cousin (fa br so)
ibn ʕamm -wilaad ʕammi my cousin (fa br so)
ibn ʕammiti -wilaad ʕammiti my cousin (fa si so)
ibtada to begin
?ibṭi (Q) Coptic

?ibṭi (Q) ,yya - a?baaṭ Copt
ibtidaa?i ,yya primary, elementary; beginning
idda (i) to give, hand over
iddaawa (itdaawa) to be cured
iddaffa (itdaffa) to warm oneself
iddallaʕ (itdallaʕ) to act spoiled
iddilta The Delta
iddunya the world
iddunya bard ?awi it (the world) is very cold
iddunya bitmaṭṭaṛ it (the world) is raining
iddunya wmafiiha that is all one cares about in this world; that is enough for me
?idir (a) (Q) to be able
?idra - ?idar (Q) clay pot
idɣallib (itɣallib) to find great difficulty
iḍḍamman (itḍamman) to include
iḍḍaaṛib(itḍaaṛib) to fight
iḍḍuhṛ (at) noon
iḍṭaṛṛ (iṭṭaṛṛ) to be forced to
iftakaṛ to think, to suppose, to remember
igbaari ,yya obligatory
iggannin (itgannin) to go crazy
igriigi ,yya - igriig Greek
iɦmaṛṛ to become red
iɦna we (m,f)
iɦtafal to celebrate
iɦtaṛam to respect
iid (f) -een (d;p) hand
ikkallim (itkallim) to speak
ikladoor nail polish
il- the
il?aaxir - fil?aaxir finally
ilbalad the downtown area
ilbuṣṭa the post office
ilfagr (at) dawn
ilfuṣɦa Classical Arabic
ilgamiiʕ everyone
ilganna paradise
ilgazaayir Algeria, Algiers
ilgiiza Giza (city)
ilhandasa engineering
ilhind India
ilɦamd lillaah praise be to God
il?ingiil the Bible
ilkitaab ilmu?addas the Holy Bible
illa except (prep.)
illa iza unless
illa law unless
illahga lmaṣriyya the Egyptian dialect
illi who, that, which
illi (cause) because, that
illuɣa lfaṛansawiyya French language
illuɣa lʕaṛabiyya Arabic language
ilmadaam my wife, Mrs.
ilmasiiɦ Christ
ilmaṣri Egyptian (Arabic)
ilmaɣrib (in) the evening
ilmaɣrib Morocco
ilmitru express tramway
ilmuhimm well now, the important thing is . . .
ilmuski Muski, popular business quarter in Cairo
ilqaahira Cairo
ilquṛ?aan the Koran
ilquṛ?aan ilkariim the Holy Koran
il?uds Jerusalem
il?urdun Jordan
ilwaaɦid ,a one (a person)
ilwaldeen the parents
ilxariif fall, autumn
ilyabaan Japan
ilyunaan Greece
ilzaami ,yya obligatory
ilʕaalam the world
ilʕaalam ilʕaṛabi the Arab world
ilʕafw "Don't mention it" (a response to "thanks")
ilʕammiya dialect, colloquial (Arabic)
ilʕaṛabi Arabic language
ilʕaṛabi lmasṛi Egyptian Arabic
ilʕaṣṛ (in) the afternoon
ilʕiraa? Iraq
ilɣada lunchtime, lunch
ilɣaṛb the West
imbaariɦ yesterday
imbaariɦ billeel last night
imma . . . aw either . . . or
imma . . .w?imma either . . or
imta when?
imtiɦaan -aat examination
in if (possible)
inbaṣaṭ to have a good time
ingiil Bible; usually with the definite article il?ingiil.

ingiliizi ,yya -ingiliiz English, Englishman
ingiltiṛa England
inn that (nominalizer)
inn that; because
innabi the Prophet
innama but; whereas
innihaṛda today
inniil the Nile
insaan human being
in šaa? aḷḷaah God willing
inta you (ms)
inti you (fs)
intu you (p)
iqtiṣaad economics
?ird (Q) -?iruud monkey
?irfa (Q) cinnamon
?irš saaɣ - ?irš (Q) piaster piece (10 milliims)
?iršeen (Q) two-piaster piece
iṛaan Iran
?iṛaaṭ (Q) -?aṛaṛiiṭ carat
iṛṛabaaṭ Rabat
iṛṛabiiʕ spring (season)
iṛṛiyaaḍ Riyadh
iṛṭabaṭ to commit oneself
iṛṭibaaṭ ties (e.g., family ties)
iskindiriyya Alexandria
islam to become a Moslem
ism - asmaa? name
ism - asmaa? noun
?ism (Q) - a?saam section
isra?iil Israel
issaaɣa goldsmithery and jewelry section of a town
issabaʕṭaašaṛ the seventeenth
issadd ilʕaali the High Dam
issallim (itsallim) to be delivered
issanawiyya lʕamma high school certificate
issitt btaʕti my wife
issitt btaʕtu his wife
issiwees Suez
issuʕudiyya Saudi Arabia
ista?aal to resign
istafaad to benefit
istagaab to answer a request
istaɦaal to be impossible
istamaal to attract s.o
istariiɦ to relax (imperfect only,as used in proverb #2. See / istirayyaɦ/
istaʕla to be pompous
istaʕma to play the blind
istaʕmil to use
istaɣna to do without
istirayyaɦ to rest, relax

isṭaʕbaṭ to play the fool
isṭiwaana -aat record
iswid ,sooda -suud black
iswira - asaawir bracelet
iṣṣaaliɦ (itṣaaliɦ) to reconcile
iṣṣaḍḍaʕ (itṣaḍḍaʕ) to get a headache
iṣṣayḍala pharmacy
iṣṣeef summer
iṣṣiin China
iṣṣiɣaṛ young age
iṣṣubɦ (n) the morning; (adv.) in the morning
iṣṭilaaɦ -aat term, idiom
išaṛp -aat scarf
?išra -?išr (Q) peel
išṛaaf supervision
iššammis to sit in the sun
iššar? the East
iššar? il?awṣaṭ the Middle East
iššaṛq il?awṣaṭ the Middle East
iššita (m,f) winter
iššiṭaan Satan
ištara to buy
ištaṛak to participate
ištaɣal to work (as well as "to have a job, profession," etc.)
it?aal to be said
it?aṛa to be read
it?assim to be divided
itdaawa (iddaawa) to be cured
itdaffa (iddaffa) to warm oneself
itdallaʕ to act spoiled
itḍaarib to fight
itḍamman to include
itfaahim (maʕa) to reach an agreement; discuss (mutually)(with)
itfaḍḍa to be emptied
itfaḍḍal go ahead!;please!
itfaṛṛag (ʕala) to see; look around, sightsee
itfassaɦ to vacation, look around, take a walk
itgaab to be brought
itgaawib to be answered
itgannin to go crazy
itgannin (ʕala) to go crazy over (s.th or s.o)
itɦaḍḍaṛ to be present
itkallim (ikkallim) to speak, talk
itkassaṛ (ikkassaṛ) to be broken

itkawa (ikkawa) to be ironed
itlaa?a to meet
itlamm to gather around
itmanna to hope, wish
itmašša to take a walk
itnaa?iš (maʕa) to discuss (with)
itnaašaŗ min miyya filmiyya twelve percent (12%)
itneen two
itneen malliim two-millim piece
itneen winuşş filmiyya two-point-five percent (2.5%)
itneen witalatiin thirty-two
itrama to be thrown
itsaaʕid to be helped
itsallim to be delivered
itşaaliɦ to reconcile
itşaḍḍaʕ to get a headache
itşaḷḷaɦ to be repaired
itšaal to be carried
itšakkaŗ to thank
itšammis to sit in the sun
ittaani the other (one)
itwassax to become dirty
itzabbil (izzabbil) to be littered
itʕallim to learn
itẓallim (iẓẓallim) to complain(about being oppressed)
itʕama to be blinded
itʕašša to have dinner
itɣadda to have lunch
itɣallib to find great difficulty
iţaali ,yya -yyiin Italian
iţaḷya Italy
iţnaašaŗ twelve
iţŗašš to become deaf
iţţafa to be extinguished
iţţammin to be assured
iţţaŗŗ (iḍţaŗŗ) to be forced to
iţţayyib a good deed, the good
iţţibb medicine (science)
ixŗaag production (radio-T.V.)
ixwaan friends
iza if (possible, probable cond.)
izaaza - azaayiz a bottle
izaaʕa broadcasting
izan well; then
izzaay how?; how (come)?
izzaay safirt How did you travel?
izzabbil (itzabbil) to be littered
izzayy how is/are?
iẓẓallim (itẓallim) to complain (about being oppressed)
iʕdaadi ,yya preparatory (jr. high)school
iʕlaan -at advertisement
iʕragg to become lame

k

kaam how much, how many?
kaamil ,a -iin complete
kaan (u) to be
kaan zamaanu he would have (been)
kaatib ,a -iin writer
kabaab meat broiled on a skewer
kabb (u) to pour; spill
kabriit matches
kafa (i) to turn over
kahŗaba electricity
kaɦka -kaɦk Egyptian cookie baked especially for holidays
kakaaw cocoa
kalaam talking; speech
kalaam faariɣ nonsense
kalb -kilaab dog
kallim to speak to
kamaan again; also
kanaba -kanab couch
kanada Canada
kanaka -kanak Arabic coffee pot
kariim ,a -kurama generous; noble; hospitable
kaŗavatta -aat necktie
kasaŗ (a) to break (s.th)
kaslaan ,a -iin lazy
kassaŗ to smash (s.th)
kašaf (i) to examine
katab (i) to write
kattib to cause to write, have (s.o) write
kawa (i) to iron
kawkab -kawaakib planet, star
kaza so-and-so, such-and-such
kaza wkaza this-and-that; so-and-so
kazzaab ~ kaddaab ,a -iin liar
keek cake
kibd liver (organ)
kibda liver (meat)
kibiir ,a -kubaaŗ big
kida thus
kifaaya that is enough

kilma -kalimaat word
kilu kilo
kilumitr kilometer
kilwa -kalaawi kidney
kimya chemistry
kiniisa -kanaayis church
kitaab -kutub book
kitaaba writing
kitf -een (d) -kitaaf shoulder
kitiir many
kolonya eau-de-cologne
kooŗa -kuwaŗ ball
koosa squash
kubbaaya -aat a glass
kufta Egyptian meatballs
kull each, every; all
kulli comprehensive
kulliyya -aat college
kulliyyit il?adaab College of Literature, Faculty of Arts
kulliyyit ilɦu?uu? Law School
kullu all of it
kulluhum all of them
kummitra ,aya -aat pears
kumudiinu -haat nightstand
kursi -karaasi chair
kuŗumb cabbage
kuŗumbi pastel green
kuttaab -katatiib village elementary school
kuuri ,yya -iin Korean
kuwafeer -aat hair stylist
kwayyis ,a -iin good, fine

l

la . . .wala neither . . .nor
la ɦawla wala quwwata illa billaah what a loss! how helpless man is!
la? - la no
la?a (a) to find
laa?a to meet s.o or s.th
laakin but
laazim it's necessary
laaʕib to amuse s.o, play with s.o
laban milk
labbis to dress (s.o)
lahga -aat dialect
laɦas (a) to lick
laɦma meat
laɦma ba?ri veal
laɦma ḑaani lamb meat
laɦma gamuusi beef
laɦma mafŗuuma ground meat
laɦsan lest, for fear that
lamba -aat lamp, bulb
lamma when
lamunaata lemonade
lamuun ,a -aat lemon, lime
lamuuni lemon yellow
lanḑan London
lassa - lasa gums
latiini Latin
laţiif ,a -luţaaf nice, pleasant, gentle
law if (possible, probable cond.)
law kaan if (impossible cond.)
law samaɦt please!
lawla but for
lawla inn but for
laziiz ,a -luzaaz delicious
leeh why?
leel nighttime
leela -layaali a night
li - l to; for
li?ann because, for
libis (i) to get dressed; to put on
libya Libya
lidaŗagit inn to the extent that
liɦaaf -liɦifa quilt, eiderdown
liɦadd until
liɦadd ma until
li?i (a) to find; to meet
liik ɦa?? you (ms) are right
lisaan -lisina tongue
lisans -aat Bachelor of Arts, B.A.
lissa not yet
liwaɦd + pron. suffix alone
liɣaayit until
liɣaayit ma until
loon - alwaan color
looz almonds
looza -liwaz tonsil
lubnaan Lebanon
lubnaani ,yya -yyiin Lebanese
lu?şuŗ Luxor
luɣa -aat language

m

ma that (relative co-ordinator, as in ' ɜbl ma')

ma . . .š (negative particles)
maa + l + pron. suffix what is the matter with . . .?
maalak what is the matter with you (ms)?
maama mommy
maaris March
maat (u) to die
mabŗuuk Congratulations!
mabşuuţ ,a -iin happy
madda -mawaad subject (school)
madiina -mudun city
madrasa -madaaris school
madriid Madrid
mafiiš there is/are not
mafiiš fayda it's no use, it's all in vain
mafiiš šakk there is no doubt
mafruuš ,a -iin furnished
mafŗama -mafaarim meat grinder
mafŗaš -mafaariš tablecloth
magaal -aat sphere, field
magalla -aat magazine
maggaani-maggaanan free of charge
maghuud -aat effort
magmuuʕ total
magnuun ,a -maganiin crazy, insane, lunatic
mahma no matter what, regardless of what
maɦaddiš no one
maɦall -aat shop place
maɦalli ,yya local
maɦkama -maɦaakim court of law
maɦši stuffed (dish)
makanit ɦilaa?a safety razor
makaŗoona pasta
maktab -makaatib office desk
maktaba -aat library; bookstore
maktuub ,a -iin written
makwa -makaawi an iron
mala (a) to fill
malaabis (p) clothes
malaabis daaxiliyya underwear
malaak -malayka angel
malɦ salt
malik -muluuk king
malika -aat queen
mallaaɦa -aat salt shaker
malliim milliim
maly filling
manaxiir (f) nose
mandiil -manadiil handkerchief
manţi?a -manaaţi? zone
mantiq logic
maqaala -aat article
mara?a broth
marakbi -yya sailor
mari girgis St. George
maŗɦala -maŗaaɦil stage, phase
markib -maraakib boat
martaba -maraatib mattress
maŗ?a lady, woman (Literary Arabic)
maŗa woman (vulgar usage unless with pron. suffix. e.g. miraati, 'my wife.'
maŗmaŗ alabaster
maŗŗa once upon a time
maŗŗa -aat time (e.g., this time; once, one time)
maŗŗaat sometimes
maŗŗaḍ to nurse
maŗŗiteen twice, two times
masal -amsaal proverb
mas?ala -masaa?il problem
masalan for example
masgid -masaagid mosque
masiiɦi ,yya -yyiin Christian
masŗaɦiyya -aat a play
maşfa -maşaafi strainer
maşfit šaay tea strainer
maşnuʕaat industrial products, commodoties
maşr (f) Egypt; Cairo
maşri ,yya -yyiin Egyptian
maşrufaat - maşariif fees, tuition
mašbuuk ,a -iin busy (in proverb 14)
mašša to take s.o for a walk

mašwi broiled
mašγuul ;a -iin busy
maẓbuuţ that is true, precise, exact
matɦaf -mataaɦif museum
matš -aat game, match (sports)
matʕuus ,a -mataʕiis unlucky
maţaŗ rain
maţbax -maţaabix kitchen
maţţaŗ to rain
mawḍuuʕ -aat - mawaḍiiʕ subject, topic
mawguud found (to be found)
maxşuuş especially
mayaʕluuš ʕaleeh (ɦaaga) excellect and superb
mayu May
mayya water
mayyit ,a -iin dead

mažisteer -aat Master's degree, M.A.
maʕa with
maʕa baʕḍ together
maʕaak ɦaʔʔ you (ms) are right
maʕaarif acquiantances
maʕguun ɦilaaʔa shaving cream
maʕguun sinaan toothpaste
maʕhad -maʕaahid institute
maʕlaʔa -maʕaaliʕ spoon
maʕlaʔit šaay teaspoon
maʕlaʔit šuŗba **soup spoon**
maɣrib evening
maɣŗafa -maɣaarif ladle
meeri Mary
mi = min from, from among
midawwaŗ ,a -iin round (shape)
middaayiʔ ,a -iin bothered; depressed
miil -amyaal mile
miin who, whom?
miina -mawaani port
mikaniiki -yya mechanic
milaaya -aat sheet
milawwin colored
milli millimeter
miluxiyya Jew's mallow (an Egyptian leafy vegetable)
milyoneen two million
milyoon one million
min from, from among
min faḍlak please
min naɦya on the one hand . . .
min naɦyit from the point of view of, on the side of
min ʕinayya with great pleasure
min ɣeer without
min ɣeer ma without
mineen from where?
miraaya -aat mirror
miŗaati my wife
misaaʔ ~ masaaʔ evening
misaaʔan P.M.
misaafir ,a -iin having travelled (participle)
misaaʕid ~ musaaʕid having helped (participle)
misik (i) to hold
miš ~ muš not
miši (i) to go; to walk
miš kida isn't that so?
mišmiš ,a -aat apricots
mišmiši apricot color
miššigan Michigan
mišţ - amšaaţ a comb
mitallig ,a -iin ice cold
miteen waŗbaʕa two hundred and four

mitnaaʔiš -iin having discussed (participle)
mitr - amtaaŗ meter (= 100 centimeters)
mitr wŗubʕ 1 1/4 meters
mitṣaḷḷaɦ -iin being repaired
miṭaʕʕam inlaid
miẋadda pillow
mixaʔiil Michael
mixallil pickles
miyya one hundred
miyya waaɦid wisabʕiin one hundred and seventy-one
mizaakir having studied (participle)
mizayyin -iin barber
miʕaad -mawaʕiid appointment
miʕrifa -maʕaarif acquaintance
miʕza -miʕiiz goat
mooz ,a -aat bananas
mosko Moscow
muʔaddab ,a -iin polite
muʔallif ,a -iin writer
muʔannas feminine (gr)
mubaaŗah (f) -mubaŗayaat match (sports)
mudarris ,a -iin ,aat teacher
mudda -mudad period of time
mudhiš ,a -iin excellent
mudiir ,a -iin director
mufiid ,a -iin useful
mufrad singular
muftaaɦ -mafatiiɦ key
mugawhaŗaat jewelry
mugtamaʕ -aat society
muhanḍis ,a -iin ,aat engineer
muhimm ,a -inn important
muhmil -iin careless
muɦaami-yya-yyiin lawyer
muɦaasib ,a -iin accountant
muɦadsa -aat conversation
muɦadŗa -aat lecture
muɦiiṭ -aat ocean
muɦriġ awkward, embarrassing
muɦtarim ,a -inn respecting (active participle)
muɦtarif ,a -iin professional
muɦtaŗam ,a -iin respected (passive participle)
muld innabi the birthday of the Prophet
muḷʔaaţ -malaʔiiţ tweezer
mumaŗŗiḍ ,a -iin, aat nurse
mumaasil ,a -iin similar
mumkin possible, it's possible

mumtaaz ,a -iin excellent
munasba -aat occasion
munawwaʕ ,a -iin varied (having a variety of things)
mundahiš ,a -iin surprised
munšaaŗ -manašiir saw (a tool)
munţaz̧im ,a -iin on time
muŗagʕa review
mušab?a -aat competition
musalli ,yya -yyin amusing
musalsala -aat serial (T.V.)
muslim ,a -iin Moslem
mustamirr ,a -iin continuous
mustašfa -yaat hospital
mustawa standard, level
mustawŗad ,a imported
muşawwaŗ ,a illustrated
muşţaļaɦ -aat term, idiom
muš - miš not
muškila -mašaakil problem
mutašaa?im ,a -iin optimistic
mutašakkir "thanks" (said by ms)
mutawaşşit ,a -iin middle, medium; (s) = average
mutusikl motorcycle
muus ɦilaa?a - amwaas ɦilaa?a razor blade
muwaɦɦad unified
muxtalif ,a -iin various, different
muzakkaŗ masculine (gr)
muʕallim ,a -iin ,aat teacher
muʕtadil ,a -iin moderate
muʕz̧am majority

n

na??aaš -iin painter (walls)
naab (u) to represent, deputize, substitute
naadi -nawaadi club
naa?iş needing ; missing s.th, lacking ; deficient
na?al (i) to transfer; transmit, move; to copy
naam (a) to sleep
naaŗ (f) fire
naas people
naasib to suit
na?aš (u) to carve, engrave
naawi intending
naba? - anbaa? news
nabaat -aat plant;(s) also means 'botany'
nabiih ,a -nubaha intelligent
nadmaan ,a -iin regretful
naḑḑaf to clean
nafaʕ (a) to be useful
nafs (f) soul; self
nafs same
nafsi ~ nifsi I would like to
nagaaɦ success
naggaaŗ -iin carpenter
nagwa Nagwa (a girl's name)
nahaaŗ - ayyaam day
nahr - anhaar river
naɦla -naɦl bee
naɦya -nawaaɦi side
nakkit to joke
na?l transfer; final (as in the phrase 'final examination
namla -naml ant
namuusa -namuus mosquito
nasiim ~ nisma ~ nisiim breeze
našaŗ (u) to saw
našrit axbaaŗ -našaŗaat axbaaŗ newscast
našŗa (našrit il?axbaar) broadcast (newscast)
nawwaŗ to brighten s.th; light up
nayyim to cause to sleep
naz̧z̧am to organize
naʕsaan ,a -iin sleepy
neekal nickel
nifs ~ nafs (f) self, soul
nifs ~ nafs (+ pron. suffix) would like
nigma -niguum star
nihaaŗ ~ nahaaŗ - ayyaam day
niɦaas ahmaŗ copper
niɦaas aşfaŗ brass
ni?iş (a) to be missing (s. th); deficient
nikla two-milliim piece
nimr -nimuŗa tiger
nimra -nimar number; grades
nisi (a) to forget
nisiib ,a -nasaayib in-law
nisiibi my in-law
nizil (i) to descend
niz̧aam -nuz̧um system
niʕnaaʕ mint
noom sleep
nukta -nukat joke
nuşş one-half (1/2)
nuşş fŗank two-piaster piece
nuşş gneeh one-half pound note

nuṣṣ illeel midnight
nuṣṣ nuṣṣ fifty-fifty; so-so, not bad not completely
nuuṛ -anwaaṛ light, e.g. sunlight
nuuʕ -anwaaʕ kind, sort
nuvimbir ~ nuvambir November

o

ooḍa - uwaḍ room
ooḍit maktab study (room)
ooḍit noom bedroom
ooḍiṭ ṣufṛa dining room

p

parfaan perfume
pariis Paris
ping pong ping-pong
plaaž -aat seashore
puloovaṛ -aat pullover
puuf -puffaat hassock

q

qaṛya -quṛa village
qawaaʕid grammar, rules
qawmi -yya national
qism - aqsaam department, section
quṛ?aan Koran

r

ra?aba -ri?aab neck
radyu -haat radio set
ragab the month of Rajab; proper name
rama (i) to throw; to mail (a letter)
ramma to scatter s.th; to throw away here and there
ramy throwing
rasm -rusumaat ~ rusuum drawing
ri?a -teen (d) lung
rigaali pertaining to men as in "men's clothes"
rigiʕ (a) to come back, return
rigl (f) -een (d p) leg
riɦla -aat trip
riif countryside
riiɦ (m,f) -riyaaɦ wind
riiɦa -ṛawaayiɦ perfume; scent fragrance
riiša -riiš feather
rimš -rumuuš eyelash
riz? - arzaa? bounty
riɣiif ʕeeš a loaf of bread
rukba -rukab knee
rusya Russia
ruusi -ruus Russian

ṛ

ṛaabiṭ -ṛawaabiṭ conjunction
ṛaabiʕ   fourth
ṛaagil -riggaala man
ṛaaɦ (u) to go
ṛaas -ṛuus (f) head
ṛaayiɦ ,a -iin going
ṛabaṭ (u) to tie
ṛabbina God, our Lord
ṛabiiʕ spring (season)
ṛadd (u) to answer
ṛadd (u) to answer
ṛadyu -haat radio set
ṛaff -ṛufuuf shelf
ṛaɦal (a) to move
ṛamaadi grey
ṛamaḍaan the month of Ramadaan; proper name
ṛa?ṣa -ṛa?ṣ a dance
ṛaṣṣ (u) to pile up; line up
ṛaṭl - aṛṭaal pound (lb.)
ṛawwaɦ to go home
ṛa?y - aṛaa? point of view, opinion
ritib humid
ṛiẋiiṣ ,a -ṛuxaaṣ inexpensive
ṛoob - aṛwaab robe
ṛooma Rome
ṛubʕ one-fourth (1/4)
ṛubʕ gneeh one-fourth-pound note
ṛubʕumiyya ~ uṛbuʕumiyya four hundred
ṛukn - aṛkaan corner
ṛummaan ,a -aat pomegranate
ṛutuuba humidity
ṛuuž lipstick
ṛuzz, ṛuzzaaya -aat rice

s

sa?a (i) to water; to give a drink
saa? (u) to drive
saab (i) to leave; to let
saabiʕ seventh
saadis ,sadsa sixth
saafir to travel
saakin ,a -sukkaan dweller, inhabitant
saayiɦ ,a suwwaaɦ - suyyaaɦ tourist
saayiɣ -suyyaaɣ goldsmith
saaʕa -aat hour; clock, watch; time
saaʕid to help
saaʕit ma just as
sabaanix (f) spinach
sabab - asbaab reason
sabaʕ titman seven-eighths (7/8)
sabaʕa wtisʕiin filmiyya ninety-seven percent
sabaʕṭaašaṛ seventeen
sabʕa - sabaʕ seven
sabʕiin seventy
sagaayir , sigaara cigarettes
sahl fertile, level land
sahl ,a -iin easy
sakan (u) to dwell; to live
salaam -aat greeting
salaama peace
sallim to give peace to greet; to deliver
sallim ʕala to greet
sama sky
samaɦ (a) to allow; let (with /law/=if you please)
samak ,a -aat fish
sammaʕ to cause to listen
sana -siniin year
sanawi ,yya secondary (high school)
santi centimeter
sanya -sawaani second (time)
saqaafa culture
saqaafi ,yya -yyiin cultural
sariiʕ swift, rapid, fast
sawa together
sawaa?. . . aw either . . .or
saxiif -suxafa silly
saʕa (a) to strive, to work hard
saʕaat sometimes
saʕiid ,a -suʕada happy
saʕiida hello
saʕitha then, at that time
sebtember September
sidr -siduur chest
siggaada -sagagiid rug, carpet
sihir (a) to stay up late
siidi master, Mr.
sikit (u) to be quiet
sikkiina -sakakiin knife
silfa -salaayf wife of husband's brother
simiin ,a -sumaan fat
simiʕ (a) to listen, hear
sinima -aat movie, movie theater
sinn age
sinna -sinaan tooth
siriir -saraayir bed
sitaaṛa -sataayir curtain
sitt -sittaat lady
sitt beet -sittaat buyuut housewife
sitta - sitt six
sitta wsabʕiin seventy-six
sittiin sixty
siṭṭaašaṛ sixteen
siyaasa policy; politics
subɦaan aḷḷah How wonderful! ; praise be to God
subʕ a seventh
suds a sixth
suhuula ease
sukkariyya -aat sugar bowl
sukkaṛ sugar
surya Syria
surʕa swiftness
suṛuur pleasure
suttumiyya six hundred
suu? evil
suu? - aswaa? market
suuri ,yya -yyiin Syrian

ş

şaadi? ,a -iin truthful
şaaɦib - aşɦaab - şiɦaab friend; owner
şaaḷa -aat hall, hallway; family room
şaan (u) to preserve, take good care of
şabaaɦ morning
şabaaɦan A.M.

şabaŗ (u) to be patient
şabuun ,a -aat soap
şabɣit šaʕŗ hair coloring (dye)
şaḍafa- aşḍaaf mother-of-pearl
şaffaŗ to whistle
şaʱba -aat friend; owner
şaʱd heat, hot ("it's hot")
şaʱʱa to wake s.o up
şaʱn -şuʱuun plate
şaloon -aat living room
şaļaţa salad
şaļaʕ baldness
şaļļaʱ to repair
şandal -şanaadil sandals
şanna strong odor, e.g. of onions
şaŗuux -şawariix rocket
şaţr -şuţuur line (of writing)
şayḍali -yya pharmacist
şaʕb ,a -iin difficult
şaʕʕab to make difficult
şeef summer
şifa -aat adjective, modifier; characteristic
şiʱʱa health
şiʱi (a) to wake up
şiini ,yya -yyiin Chinese
şinaaʕa manufacture, industry
şinaaʕa yadawiyya handmade
şinaaʕi ,yya industrial
şiniyya -şawaani baking tray
şiniyyit ?ahwa coffee tray
şiyaam fasting
şubaaʕ -şuwaabiʕ finger
şubaaʕ irrigl toe
şubʱ morning
şuffaaŗa -şafafiir a whistle
şufŗa - taŗabeezit şufŗa dining table
şulţaniyya -şalaţiin bowl
şuuf wool
şuuŗa -şuwaŗ picture, photograph
şuʕuuba difficulty
şuɣayyaŗ ,a -iin little, small

š

ša??a -šu?a? apartment
šaab (i) to grow old, have grey hair
šaakir ,a -iin having thanked (participle)
šaal (i) to carry
šaariʕ -šawaariʕ street
šaaţi? -šawaaţi? shore
šaaţir ,a -iin clever
šaay tea
šabb -šubbaan - šabaab youth
šabba -aat youth
šagaŗ ,a -aat trees
šahaada -aat certificate
šahŗ - ušhuŗ - šuhuŗ month
šakaŗ (u) to thank, praise
šakl - aškaal shape
šamaal north
šammaam,a -aat melons
šampuu shampoo
šams (f) sun
šamsiyya -šamaasi umbrella
šanţa -šunaţ suitcase, briefcase; shopping bag; woman's handbag
šar? east
šar?i ,yya -yyiin Eastern, Easterner
šarq East
šaŗaab -aat socks
šaŗaab naylon -šaŗabaat naylon nylons, nylon stockings
šaŗŗ -šuŗuuŗ evil
šaŗŗab to give s.o a drink
šaŗţ -šuŗuuţ condition, stipulation
šaţaaŗa cleverness
šawa (i) to grill, broil
šaxş - ašxaaş person
šaxş duɣri proper person
šaxş niḍiif clean person
šayyaal -iin porter
šayyil to cause to carry
šaʕb a people, people of a country
šaʕbi popular; folk, as in "folktale"
šaʕŗ ,šaʕŗa -aat hair
šee? - ašyaa? thing
šee? ʕagiib what a strange thing!
šee? ɣariib what! strange!
šeel carrying
šibšib -šabaašib slippers
šiffa -šafaayif lip
šihid (a) to speak for, stand as witness
širib (a) to drink
šiŗiiţ -šaŗaayiţ tape
šita (m or f) winter
šiţaan ,a -šayaţiin devil
šiwayya a little; a while
šiʕriyya vermicelli
šooka -šuwak fork (utensil)
šugaaʕ ,a -šugʕaan brave

šukalaaţa chocolate
šukŗan "thanks"
šuŗba soup
šuveniira -aat chest of drawers
šuʕaaʕ - ašiʕʕa ray of light

t

taalit third
taamin eighth
taani again, another time
taani second (also "other")
taasiʕ ninth
tafkiir thinking, thought
taɦiyya -aat greeting
taɦliyya - taɦliya dessert (fruits, sweets, etc.)
taɦt under
talaata - talat three
talaata waŗbaʕa min ʕašaŗa filmiyya three-point-four percent (3.4%)
talat tirbaʕ 3/4
talata warbiʕiin forty-three
talata wtalatiin filmiyya thirty-three percent (33%)
talatiin thirty
talaţţaašaŗ thirteen
talg snow; ice
ta?liid - taqliid -ta?aliid - taqaliid custom
ta?liif writing, composition
tall -tilaal hill
tall abiib Tel Aviv
tallaaga -aac refrigerator
talyaani - ţalyaani ,yya -talayna - ţalayna Italian
tamaam - tamaaman exactly, precisely
taman - atmaan price
taman titsaaʕ 8/9
tamaniin eighty
tamanţaašaŗ eighteen
tamanya - taman eight
tamriin -aat - tamariin drill
tamsiliyya -aat a play
ta?riiban almost; approximately
tariix history; date
taŗaabuţ ties (e.g., family ties
tawfii? Tawfik (a boy's name)
taxaşşuş -aat specialization
taʕbaan ,a -iin tired
taʕlab -taʕaalib fox
taʕliim education
taʕliiq commentary
taʕriifa one-half-piaster piece
taɣyiir change
tigaaŗa trade, commerce
tiin ,a -aat figs
tilifoon -aat telephone
tilivizyoon -aat T.V. set
tilivižan T.V.
tilliɣŗaaf -at telegram
tilmiiz ,a -talamza ,tilmizaat student
tilt one-third (1/3)
timsaal -tamasiil statue
tinis tennis
tisaʕţaašaŗ nineteen
tislam ʕineek thank you (ms) (as response to /min ʕinayya/)
tisʕa - tisaʕ nine
tisʕa wtamanya minʕašaŗa filmiyya nine-point-eight percent (9.8%)
tisʕiin ninety
tişbaɦ ʕala xeer may you wake up to blessings (response to /liltak saʕiida/, "good night")
tuffaaɦ ,a -aat apples
tugaari,yya-yyiin commercial
tultumiyy xamsa wtalatiin three hundred and thirty-five
tumn an eighth
tumnumiyya eight hundred
turkiya Turkey
tuŗaab dust
tusʕ a ninth
tusʕumiyya nine hundred
tuunis Tunisia; Tunis
tuwalitt women's make-up
tawalitt -aat a small room containing a toilet

ţ

ţaalama as long as
ţaaļib -ţuļļaab - ţaļaba student
ţaaļiba -aat student
ţaaŗ (i) to fly
ţaaşa -aat frying pan
ţaaȥa fresh
ţab - ţayyib well; yes
ţab wi?iih yaʕni - ţayyib wi?eeh yaʕni well! so what!
ţaba? - aţbaa? plate

ţaba? fingaal saucer
ţabax (u) to cook
ţabbaax ,a -iin cook
ţabiiʕa physics; nature
ţabiiʕi ,a -yyiin natural
ţabliyya -ţabaali low dining table
ţabʕan of course, undoubtedly
ţafa (i) to extinguish, put out; turn off (a light, radio)
ţaffaayit sagaayir -ţaffayaat sagaayir ash tray
ţaļab (u) to demand, ask for
ţamaʕ greed
ţanţ auntie
ţaŗabeeza -aat table
ţaŗablus Tripoli
ţa?s weather
ţawiil ,a -ţuwaal tall, long
ţawļa backgammon (game)
ţayyaaŗa -aat airplane
ţayyib fine, good
ţaʕmiyya fried ground bean patties
ţaʕʕam to inlay
ţeeŗ -ţuyuuŗ bird
ţibb medicine (as a science)
ţibb il?asnaan dentistry
ţifl -?aţfaal child
ţiħiina ground, hulled sesame seed; tahini
ţiin mud
ţiliʕ (a) to climb, ascend, go up
ţooŗ -tiraan ox
ţuul length
ţuul ilwa?t all the time

u

?ubuul (Q) acceptance; admission
?uddaam (Q) in front of
uktoobaŗ October
?ulayyil (Q) little, few
umm -ahaat mother
ummaal well then; well; then
ummi my mother
?uŗayyib (Q) ,a -iin nearby
uŗuppa Europe
usbuuʕ - asabiiʕ week
usŗa - usaŗ family
ustaaz - asatza professor
ustaaz gaamiʕi university professor
ustaaza -aat professor
ustuŗalya Australia
?uṣayyaŗ (Q) ,a -iin short
utubiis -aat bus
?uţn (Q) cotton
?uţţa (Q) -?uţaţ cat
?uuţa (Q) tomatoes
uxt - ixwaat sister
uxt mŗaati my wife's si
uxti my si
uɣniya - aɣaani song

w

w ~ wi and
waagib -aat homework, duty
waaħid ,a one; someone
waaħid ʕala ?alf 1/1000
waaħid ʕala ħḍaašaŗ 1/11
waalid father
waasiʕ ,a -iin wide
wagad (i) to find
wagh baħri Lower Egypt
wagh ?ibli~ iṣṣiʕiid Upper Egypt
waħd + pron. suffix alone
waħda one; someone
waħid wiʕišriin twenty-one
waħiid ,a -iin only (one)
waħš -wuħuuš wild animal
wakkil to feed
wala ħaaga nothing at all
walad - awlaad ~ wilaad son, boy
walda mother
waldi my father
walditi my mother
walla or
walla la? or not?
walla lissa or not (yet)
wallaʕ to turn on (a light, radio)
wara? ʕinab grape leaves
wara?a - awraa? a piece of paper
waras (i) to inherit
warda -ward flower
warda baladi rose
warra to show
waŗa behind
waṣal (a) to arrive
waṣţaani ,a intermediate

wa?t - aw?aat time (as in the phrase "all the time")
wa?t ma when
waxri late
wayya with in possession of
wazan (i) to weigh
wi while
wi - w and
wibaʕdeen and then
widn (f) -widneen (d) -widaan (p) ear
wi?eeh yaʕni so what!
wihaakaza - wahaakaza and so on, and so forth
wihiyya di ʕawza kalaam this goes without saying
wiħiš ,a -iin bad; ugly
wiħyaatak please (said to ms)
wi?if (a) to stand up; make a stop in
wi?iʕ (a) to fall down
wiraasa inheritance
wiraasi heredity
wişil (a) arrive
wišš face
wizaarit ittarbiya wittaʕliim Ministry of Education
wizza -wizz goose

x

xaaf (a) to be afraid, fear
xaal -xilaan uncle (maternal) (mo br)
xaala -aat aunt (maternal) (mo si)
xaaļiş very (intensifier)
xaaļiş at all (with negative structures)
xaamis fifth
xaan ilxaliili Khan Al-Khalili, a popular quarter of Cairo where arts and crafts are sold to tourists
xaaş ,xaşşa special; private
xaatim -xawaatim ring
xaatim dahab gold ring
xaawa to be a brother to
xaayib ,a -iin good-for-nothing, ne'er-do-well
xaayif ,a -iin scared
xabbaaz ,a -iin baker
xadd -xuduud cheek
xaddaam -iin -šaɣɣaal houseboy
xaddaama -aat -šaɣɣaala maid
xafiif -xufaaf light (in weight)
xafiif iddamm a jovial, light-hearted fellow
xala? (a) to create
xall vinegar
xalla to leave; let
xallaʕ to break apart s.th, knock out of joint
xalli baalak(ʕala). . .pay attention! take care!
xaļaaş finished, that is it, there is no problem there
xaļļaaţ -aat mixer, blender
xaļļaş to finish
xamas malayiin five million
xamas tisdaas 5/6
xamasţaašaŗ fifteen
xamsa - xamas five
xamsa saaɣ - šilin five-piaster piece or bill
xamsa wsittiin sixty-five
xamsiin fifty
xanziir -xanaziir pig
xariif autumn
xaŗag (u) to go out
xaŗuuf -xirfaan lamb
xasŗaan ,a -iin bad, spoiled
xaşş ,a -aat - yaat lettuce
xaţţ handwriting; script
xašab wood
xawwif to frighten
xayaal imagination
xeer good; blessings (both material and spiritual)
xiffit damm jolliness
xiliş (a) to end
xiyaaŗ ,a -aat cucumbers
xoox ,a -aat peachers
xooxi peach color
xuḑaaŗ vegetables
xums a fifth
xumsumiyya five hundred

y

ya oh (a vocative particle of address)
ya . . .ya . . either . . .or
ya ħawl illah what a loss!
ya imma . . .ya ?imma either . . .or
ya imma . . . aw either . .or
ya nhaaŗ iswid what a mess! what a lousy day!

ya salaam fancy that! how fancy!
ya salaam ʕla dammak how silly of you! shame on you!
ya salaam ʕla kida how strange! how fancy! how beautiful!
ya siidi my good man
yabaani ,yya -iin Japanese
yadawi handmade
yadd (f) hand
yadoob . . .wi . . no sooner . . .than, as soon as
yaḷḷa let us . . .(exhortative particle), let's
yanaayir January
yareet I wish
yawmi ,yya daily
yaʕni that is, i.e.
yimkin it's possible
yoom - ayyaam ~ iyyaam day
yoom ilgumʕa ~ iggumʕa Friday
yoom ilɦadd Sunday
yoom ilxamiis Thursday
yoom issabt Saturday
yoom ittalaat Tuesday
yoom laṛbaʕ ~ illaṛbaʕ ~ ilʔaṛbaʕ Wednesday
yoom litneen ~ illitneen Monday
yulyu July
yunaani ,yya -yyiin ~ ynaan Greek
yunyu June

z

zaad (i) to add
zaakir to study
zaaṛ (u) to visit
zaffa bridal (singing) party
zamaan in the past
zaraʕ (a) to plant, sow
zarʕ plants
zatuun ,a -aat olives
zatuuni olive green
zayy like (prep.) (conj.)
zaʕlaan ,a -iin upset, angry, unhappy
zeet oil
zeeti darkish green
zibda butter
zibiibi maroon
ziṛaaʕa agriculture
ziyaada -aat increase; a raise
ziyaaṛa -aat visit
zuhariyya -aat vase

ẓ

ẓaabiṭ buliis police officer
ẓaabiṭ geeš army officer
ẓaalim ,a -iin opressor, tyrant
ẓaḷam (i) to oppress
ẓaḷaṭa -zaḷaṭ stone
ẓaṛiif ,a -ẓuṛaaf nice, pleasant

ẓ̌

ẓ̌akitta -aat jacket
ẓ̌iip (f) -aat~gunilla -aat skirt

ʕ

ʕaad (i) to repeat
ʕaada -aat habit, custom
ʕaag ivory
ʕaaʔil ,a -iin wise
ʕaaʔila -aat family
ʕaaʔili familial
ʕaal excellent!
ʕaalam world
ʕaalami international
ʕaali ,ya -yinn high
ʕaam (u) to swim
ʕaam ,ʕamma general
ʕaamil (i) to treat
ʕaamil ,a -ʕummaal laborer, workman
ʕaan (i) to help
ʕaaṣima -ʕawaaṣim capital (of a country)
ʕaaš (i) to live
ʕaašir tenth
ʕaaṭifi ,yya -yyin emotional romantic
ʕaawiz ~ ʕaayiz wanting to (participle)
ʕabiiṭ ,a -ʕubaṭa crazy, idiot, fool
ʕadad ~ aʕdaad number
ʕadd (i) to count

ʕadiil-ʕadaayil husband of wife's sister
ʕads lentils
ʕagab (i) to please
ʕagala bicycle
ʕagiin - ʕagiina dough
ʕala on; to
ʕala ayy ɦaal at any rate, anyhow
ʕala eeh what for?
ʕala fikra by the way
ʕala ɦasab according to
ʕala lʕumuum in general
ʕala ʕeeni wṛaasi with great pleasure
ʕalašaan - ʕašaan because, in order to, for
ʕa?liyya -aat mentality
ʕallim to teach
ʕama (i) to blind s.o
ʕamal (i) to do; to make; to work
ʕamiid -ʕumada dean (of a college)
ʕamm -ʕimaam paternal uncle
ʕamma -aat aunt (paternal) (fa si)
ʕammaal ,a -iin to do s.th continually
ʕammaan Amman
ʕammi dialectal
ʕan about
ʕan iznak excuse me (to ms)
ʕand with (a particle of possession); at (chez)
ʕandak ɦa?? you (ms) are right
ʕan?uud -ʕana?iid bunch (e.g. of grapes)
ʕara? sweat
ʕariis -ʕirsaan bridegroom
ʕaṛabi ,yya -ʕaṛab Arab, Arabic, Arabian
ʕaṛabiyya -aat car
ʕaṛiiḍ ,a -ʕuṛaaḍ wide, broad
ʕaṛuusa -ʕaṛaayis bride
ʕasal honey
ʕasfuuṛa -ʕaṣafiir swallow (bird)
ʕaskari buliis policeman
ʕaskari geeš non-commissioned army officer
ʕaṣabi ,a -yyiin nervous
ʕaṣṛ mid-afternoon
ʕaša (m) dinner
ʕašaan - ʕalašaan because (of)
ʕašaan xaṭri please; please do it (for me)
ʕašam hope
ʕašṛa - ʕašaṛ ten
ʕašṛa saaɣ ten-piaster piece or bill
ʕašša to give dinner
ʕašuuṛa the feast of Ashura
ʕaṭšaan ,a -iin thirsty
ʕawwaam ,a -iin swimmer
ʕawwim to cause to swim
ʕayyaan ,a -iin sick
ʕayyid to celebrate the feast
ʕayyid ʕala to wish s.o a happy holiday
ʕazam (i) to invite
ʕaẓama greatness
ʕaẓiim ,a -ʕuẓama magnificent
ʕeeb -ʕuyuub fault shame
ʕeela -ʕaa?ilaat family
ʕeen (f) -ʕineen (d+p) -ʕuyuun (p) (f) eye
ʕeen gamal walnut
ʕeeš bread
ʕibaaṛa -aat phrase
ʕibaaṛa ʕan tantamount to; consisting of
ʕibri Hebrew
ʕigl -ʕiguul calf
ʕiid - aʕyaad feast
ʕiid iḍḍaɦiyya Great Bairam (Moslem holiday)
ʕiid il?aḍɦa Great Bairam (Moslem holiday)
ʕiid ilfiṭṛ Small Bairam (the celebration of the end of the holy month of Ramadan)
ʕiid il?iyaama Easter
ʕiid ilmilaad Christmas
ʕiid ilʕadra Feast of St. Mary
ʕilaag treatment
ʕilba -ʕilab a box
ʕilm -ʕuluum science
ʕilm il?igtimaaʕ sociology
ʕilmi scientific
ʕinab ,a -aat grapes
ʕinwaan -ʕanawiin address
ʕiraa?i ,yya -yyiin Iraqi
ʕirif (a) to know
ʕišari ,yya -yyiin sociable, amiable, companiable
ʕišriin twenty
ʕizuuma -ʕazaayim invitation
ʕuluum sciences
ʕulya high; higher
ʕumṛ ever (as in the phrase "have you ever . .? or in negative structures)
ʕušṛ a tenth

ɣ

ɣaab (i) to be absent
ɣaali ,ɣalya -ɣalyiin expensive
ɣaami? dark (color)
ɣaayib ,a -iin absent
ɣaaz̧ (i) to vex
ɣada (m) lunch
ɣadda to give lunch
ɣalbaan ,a -iin poor fellow
ɣałţa -ɣałaţ fault, mistake, error
ɣanna to sing
ɣariib ,a -ɣuŗaba stranger
ɣaŗaam love
ɣaŗaḍ intention
ɣaŗaf (i) to ladle
ɣaŗb west
ɣaŗbi ,yya -yyiin western; westerner
ɣašš (i) to cheat
ɣaššaaš ,a -iin cheater
ɣaţa ɦalla -ɣuţyaan ɦilal pot cover
ɣayŗaan ~ ɣayyaaŗ ,a -iin jealous
ɣayyaŗ to change
ɣazaal ,a -ɣazaal gazelle
ɣiłiţ (a) to make a mistake
ɣiweeša -ɣawaayiš bracelet
ɣulub ɦumaaŗi ~ ɣilib ɦumaaŗi I give up
ɣuŗaab -ɣirban crow
ɣuŗayyiba shortbread, Egyptian cookie

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محادثات نصوص دراسات لغوية اجتماعية

الجزء الأول

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بالاشتراك مع

السعيد محمد بدوى   كارولين ج. كيلين

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